

1868

1868²

SUNNY SINGAPORE



SUNNY SINGAPORE

An Account of the Place and its People,
with a Sketch of the Results of
Missionary Work

BY THE

REV. J. A. BETHUNE COOK



LONDON

ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.

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TO
THE FRIEND OF MY YOUTH,
JAMES MACKENZIE,
WHOSE TRANSPARENT SINCERITY WAS AN INSPIRATION AND
BLESSING TO MANY

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PREFACE

THE aim of this book is to give a picture of Missions in Malaya in their geographical, historical, and social setting.

It takes a forward look of hopefulness while keeping in touch with the past, and aims to be alive to present facts and interests.

That the book may deepen and extend the Church's enterprise in the missionary work to which she owes her very existence, and in the continuance of which she can alone hope for well-being, is the prayer of the author.

Old Singaporians will, I trust, find not a little to interest them, and general readers will be introduced to a part of our Empire which is to play in the near future a much larger part than in the past.

Best thanks are due to the Rev. R. C. Gillie, M.A., Eastbourne, for valuable literary criticism, and for kindly reading the proofs; to the Rev. R. K. D. Horne, for most useful suggestions; to Messrs. Q. R. Lambert and Co., Singapore, for permission to use their photographs; and to Messrs. F. W. Webb, Tilden Eldridge, W. N. Gawler, and others, who have kindly furnished photographs.

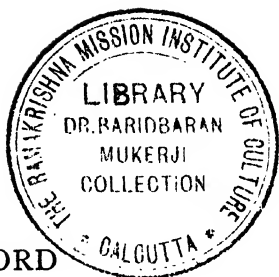
J. A. BETHUNE COOK.

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1906.



UNVEILING SIR STAMFORD RAFFLES' STATUE AT THE QUEEN'S
JUBILEE, SINGAPORE, JUNE 27, 1887.

Frontispiece. See p. 38.



FOREWORD

BY

REV. PRINCIPAL DYKES,

WESTMINSTER COLLEGE, CAMBRIDGE

AN alumnus of this College who, from his far-off home in the remoter East, desires to launch his book on the English public may be forgiven if he turns for a modest word of introduction to the head of his old *alma mater*.

But it is just because the author has spent a quarter of a century of missionary labour among the scenes which he describes, and in contact with incidents which he relates, that I hesitate; for that surely gives him with those who wish to know anything of the recent progress of our religion in the Straits Settlements a claim to be heard which needs no enforcement.

If, therefore, I yield to his desire, it is only that I would not seem to disregard my friend's request, and not because I think he needs any better introduction to the reader than that he speaks of a land and of a theme with both of which he is familiar.

Although the volume borrows its title from the capital of the Straits Settlements, it will be found to deal with other states, cities, and islands comprised in that group—a region with which, perhaps, few possess a close acquaintance who have not been drawn into personal links with it,

private or commercial. And though, naturally, the writer's reminiscences circle round the mission of his own Church, his range of view is wide enough to embrace agents from many other Churches in both hemispheres.

The literature of modern missions is not only a growing one ; it is one which interests in these days a growing band of students in many lands, who recognise in the evangelization of the world at once the task given to the Church of our century, and a key to unlock the purposes of Providence through many a century of the past. May these chapters help to fill a gap in the available records of Christian labour and success !

Christmas, 1906.

SUNNY SINGAPORE

INTRODUCTION

GEOGRAPHICAL

IT may assist the reader of this volume if he previously consult a map and familiarize the eye and mind with the general outlines of that portion of South-Eastern Asia bounded—on the north by Burma, South China, and the island of Formosa ; on the west by the Indian Ocean ; on the south by the islands of Sumatra, Borneo, and Java with its capital Batavia, due south of these ; and on the east by the Philippines.

Our attention will be mostly concentrated upon places and events in and around the narrow mountainous projection which stretches southward some 1,000 miles from Burma and Siam to within 100 miles of the Equator. The lower 600 miles forms the Malay Peninsula, separated from Sumatra by the Straits of Malacca, and having the island of Singapore lying off its southern extremity.

Suppose we enter these straits from the Indian Ocean, as the earliest navigators did, and as passenger and trading vessels bound East still do, we pass the island of Penang and Province Wellesley a narrow strip of the adjoining mainland. Next, we come to the Dinding Islands, to the territory of Malacca, with its chief town of the same name ; and then to Singapore, the name of both island and city.

From Singapore we may pass along the eastern side of the Peninsula direct north to Bangkok, the capital of Siam ;

or, keeping to the right, we may coast along Borneo, passing Sarawak—Raja Brooke's kingdom—and British North Borneo, with the island of Labuan off its shores ; after which we reach the Philippine Islands with their capital Manila. Or, again, leaving Singapore and making for China, we pass on the left Saigon, capital of Cochin-China (the French hold the coastlands south and east of Siam), Canton River, with Macao the Portuguese settlement on the tongue of land on its western side, Canton itself more inland, and the island of Hong Kong and adjacent projecting point of mainland on its eastern side. Proceeding on our course, we reach Swatow, Amoy, and Foochow, with the great island of Formosa lying 200 miles east of that stretch of coast.

HISTORICAL.

It may be profitable to note in brief the earlier European connection with Malaya.

British intercourse with Malaya began so far back as Sir Francis Drake's visit in 1578 ; Cavendish followed in 1588 ; then came Lancaster's first voyage in 1592. All these explorers arrived before the establishment of the East India Company in 1600.

Drake was the first to fly the English flag in Far Eastern seas ; but Captain Lancaster, in his ship the *Bonaventure*, was the first trader with Malaya.

The Dutch followed from Holland, under the pilotage of our own countryman, John Davis, who conducted Houtman's ship to Bantam in 1595-1596.

The Honble. East India Company's first fleet of four ships sailed in 1601 with Captain (later Sir) James Lancaster as 'Admiral.' In 1602 he was well received by the Achinese at Sumatra. Other expeditions followed.

The Portuguese, who had already been a century at Goa, established themselves by 1511 at Malacca, and in China by 1517.

The Spaniards, too, had gained possession of the Philippines, and were settled at Manila between 1517 and 1571.

*The Dutch advanced from Bantam to Amboyna in 1605, to the Moluccas in 1607, and to Timor in 1613, which last they wrested from their rivals, the Portuguese.

Vasco da Gama made his famous voyage from Portugal in 1497, and arrived at Calicut (Calcutta) on May 20, 1498. The '*Lusiad*,' the great epic poem of Camoens, celebrates the adventures of Vasco and other Portuguese in the East. He makes slight reference to China, but alludes to Japan and Xavier's work there, and possibly he visited Japan, as there was then an active trade carried on between that country and his countrymen in Macao, where he lived and wrote his poem.

The Portuguese had Macao granted to them in 1557 by the Emperor of China for assistance against pirates.

Malacca in 1503 is mentioned by Ludovigo Barthema as being a busy and important trade centre under its Mohammedan rulers. These, we know, had a considerable admixture of Arab blood in their veins.

Mohammedanism, shortly after the death of its founder, was brought to Malaya and China. It spread to Java with its teeming millions; and nearly all Malayan tribes came gradually under its yoke. It died out very largely in Chin Chew, in Canton (where the Arabs first introduced the opium habit) and from out of other parts of South China; but to-day, after centuries of fierce struggles with the Chinese Imperial forces, it is still strong and flourishing in Western China.

Albuquerque was appointed Viceroy of the Indies, and landed on the Malabar coast in 1503. He conquered Goa, which he made the centre of Eastern commerce, and afterwards took possession of Ceylon, the Sunda Straits. Then, in 1511—now well-nigh 400 years ago—he conquered Malacca.

The Portuguese traders had suffered a great many indignities—not altogether unprovoked—from the Malay Sultan Mohmud Shah. In 1509 the Malays had attacked Lieutenant Sequeira, who had been left in charge of the lives and properties of his countrymen.

Magellan, the great navigator, the first to sail round the

world, was also a Portuguese. He had a distinguished career in India and also in Malacca, but, considering himself unjustly treated by his King, he renounced his nationality, placed his services under Charles V. of Spain, and gave that country the glory of his achievements. He died in 1521, fighting with the natives of Mactan in the Philippines.



BAY OF MACAO.

I

MACAO AND CANTON

ROBERT MORRISON, D.D., F.R.S.

BORN AT MORPETH, 1782; DIED AT MACAO, 1834.

MACAO looks like a beautiful bit of the Riviera formed by Portuguese on the coast of China. The garden of their poet Camoens, with the grotto in which he wrote his 'Lusiad' in 1559, the public buildings, villas, squares, churches, and the Praya Grande, form a lovely picture which, once seen, lingers as a delight for ever. Its bay is like that of Naples, with a hill standing on your right which readily suggests Vesuvius. But to-day Macao must be called the Monte Carlo of the Far East, as the Portuguese derive their chief revenue from the gambling dens in which the Chinese game of 'fantan' is played. Daily large American-built 'lake' steamers ply between Hong Kong, Canton, and Macao.

It is just a hundred years since Protestant Missions commenced in China. The centenary year 1907 will be celebrated on the field and throughout the world.

I esteem it a great privilege to have stood by the house where on January 5 1782, the pioneer missionary Robert Morrison, was born at Buller's Green, Morpeth, Northumberland, as well as by his grave at Macao, where he died on August 1, 1834. His father was a Scot; his mother, Hannah Nicholson, was English. The father was a gardener, but afterwards worked as a boot-last maker in Newcastle. With him Robert, the youngest of eight children, served his apprenticeship. Both father and son were members of the Presbyterian Church.

Morrison was converted when sixteen years of age. At nineteen he began the study of Latin with a view to the ministry. The following year he entered the Hoxton (Independent) Theological College. In 1804 he passed from it to Gosport Missionary Academy to study under Dr. Bogue. By August, 1805, he commenced a special course of medical and linguistic studies as a preparation for the foreign field. At one time he thought of going to Africa, as Livingstone thought first of going to China, but God decided for both, and gave them their work to do for Him.

On January 8, 1807, he was ordained in the Swallow Street (afterwards Marylebone) Presbyterian Church. It was the noble London Missionary Society which had the honour of sending him to complete his study of Chinese, for he had already acquired a good introduction to the language. At that time only one Englishman (Sir George Staunton) knew it. The object contemplated was that Morrison might be able to translate the Scriptures for the millions of China. This was a task that the most learned men of that day declared to be an impossibility. But faith has often laughed at men's 'impossibilities' and will do so again.

He sailed from England on January 31, 1807, by way of America, where he spent a month, reaching Canton on September 7, to which he got entrance under the wing of an American merchant. The East India Company did not want missions in China any more than in India. Here the first missionaries—Carey, Marshman, and Ward—had lived under the Danish flag at Serampore.

Morrison lived mostly at Canton and Macao, but his name will also always be associated with Malacca and Singapore. His successors for many years had to settle at Malacca, which became the real Antioch of missions to the Chinese.

In Malacca the first Anglo-Chinese College in existence was founded in 1818 by a personal gift from Morrison of £1,000, with £100 per annum for five years. In 1823, along with Sir Stamford Raffles, Morrison, by gifts of

money (in all amounting to 5,900 dollars in the exchange of that day, about double that of the present time), got the 'Raffles Institution' commenced in Singapore. This was the very first school to offer an English education to Asiatics, and was founded long before that other great educational missionary pioneer, Dr. Alexander Duff, gave our language and literature to the millions of India.

Morrison at first was harassed on all sides—by the British merchants, by the Portuguese priests of Rome, and by the Chinese authorities, who tried to prevent his learning Chinese. But his determination won the day. By his mastery of the language he made himself so valuable to the East India Company that he was employed in 1809, at a salary of £500 a year, to act as interpreter and Chinese secretary. In the same year, on February 20, he married Miss Morton, of Macao. Both she and her brother, who had it in his heart to be a missionary had his health permitted, were his own converts in his English services at Macao.

By 1812 he finished his great Chinese Dictionary and Grammar, which was printed by the East India Company at Serampore, Bengal, in 1815, at a cost of £10,000. A Mr. P. P. Thoms was sent out by the directors to print this, and he it was who first attempted to make movable metal type for Chinese printing.

In 1813 an Imperial Edict was issued against Christianity. 'Such Europeans,' it said, 'as shall privately print books and establish preachers in order to pervert the people . . . the chief one shall be executed, and the others shall be banished.' At this very time Morrison's translation of the New Testament was printed.

He preached as he had opportunity, and prayed for the Chinese that other workers might be sent. God answered his prayers by sending William Milne in 1813, and by giving himself, in 1814, a first convert, Tsae A Ko, whom he baptized in the presence of Milne and his wife. For four years A Ko lived the Christian life, and died in 1818. He was the first-fruit of the glorious harvest of souls yet to be gathered to Christ in China and among the Chinese abroad.

Dr. Morrison's movements in Canton were greatly restricted, and for the most part he had to be separated from his wife and family, who lived at Macao. He was not able to go much beyond the banks of the river, but would grow familiar with the surrounding native life and activities, the narrow, dirty streets, the pagodas, and, if he could get access to the wall, would see the enclosed Tartar city in the centre of the Chinese city.

From the wall he would be able to view the hills with the tomb of Mohammed's uncle, and the mosque in which I, when there in 1885, found Chinese boys learning the Koran in Arabic. His heart would be stirred within him as he beheld the numerous temples and saw the people given to idolatry. But his glance saw more than these, for he saw Him 'who is invisible' as 'the pure in heart see God.'

In 1818 he was with Lord Amhurst as interpreter in his Embassy to the Chinese Emperor, which mission failed to achieve its object by the manly refusal of Amhurst to perform the degrading 'kautow' to the 'Son of Heaven.' He went to England in 1824, taking with him his valuable library of 10,000 Chinese books. Great honour and respect were shown him. The King granted him an audience, and the Royal Society elected him a Fellow. Everywhere he went he aroused a lively interest in China and the Chinese. He remained some two years at home. After visiting France he returned in 1826 to China. There for other eight years he lived for the people he loved. In 1834 he accompanied Lord Napier to Canton, again as an interpreter, for no one could do so well as he; but it was his last duty. He died worn out shortly after.

What of Canton now? Its population is amongst the most advanced in all China, and its sons have been among the strongest men of the past two generations. Many of the people there are still hostile to foreigners, but none are more intensely patriotic than the Cantonese. Events now move rapidly, and we shall see great changes soon in what was for so long considered the unchanging East. In to-day's paper we read that the Government of Peking has telegraphed to the different Viceroys and Governors

complaining of the frequency of anti-Christian troubles. The high provincial officials are instructed to explain the why and wherefore, and they are to devise ways and means for restoring order and enabling the people to live together in harmony.

The Rev. H. V. Noyes, D.D., who has been forty years in Canton, writes the author, under date of October 14, 1905: 'It seems strange that twenty years have passed since you were here. Canton has changed very much in these years. Shameen, the foreign settlement, then only half occupied with houses, is now packed full, and foreigners are finding places on the Honan and Tali sides of the river for godowns (offices and warehouses) and dwellings. Steam launches are used for taking the Chinese passage boats in every direction through the delta and up and down the rivers, in place of the old slow method of propelling by poles or oars, or tracking. The new methods of travel make it easier for missionaries to get to their stations in the country. The opening for preaching has also widened immensely. There has been more than ever a radical change within, say, the past five years. I should say since the Boxer movement. Far better treatment is accorded to missionaries, and far better audiences gather to listen to gospel truth. The meeting of our Canton Presbytery was in September (1905), and the reported number of members added for the year on examination in all the churches (twenty-six) was 1,564. I sometimes think we may be taking in too large numbers. A felt want is to have our members kept under sufficient instruction. Still, the work is clear beyond human calculation. I have more than once said if when I came to China in 1866 anyone had written out what actually exists now, and given it out as prophecy, no one would have accepted it. It would have been considered preposterous.'

So we all feel to-day. Yet at times, perhaps, it was given to Morrison and other early heroes of the faith to see more clearly than we how Christ was to win the day in China.

II

MALACCA

WILLIAM MILNE, D.D.

BORN AT KENNETHMONT, 1785 ; DIED AT MALACCA, 1822.

STRATHBOGIE, in Aberdeenshire, the home of the clan Gordon, is but a little corner—some twelve miles long by some two miles broad—with a sparse population of 5,000. But here sprang into life's activities Dr. Milne, Dr. Legge, George MacDonald the novelist, Duncan Matheson the evangelist, Mackay of Uganda, Elmslie the fervent preacher and professor of Hebrew ; Robertson Nicoll of world-wide fame as a journalist ; and Dr. Robertson Smith the scholar of a unique learning. These last four were sons of the Manse—a place where some of Scotland's best sons have been reared, with now and again a ' black sheep ' among them. The men named, and many others, went from this district to influence their fellows on a large scale in many lands by their more than ordinary ability and energies.

William Milne was born in 1758 at Cults, in the parish of Kennethmont. He was a convert of the ' Missionar' Kirk ' of Huntly, a church greatly honoured in producing several notable ministers as well as Legge, the Chinese scholar, and George MacDonald, LL.D. Originally Presbyterian (anti-burgher), it became Congregational.

It had for its minister in Milne's day the Rev. R. Cowie. He, in response to an appeal of the London Missionary Society, formed an auxiliary of that excellent society, and on March 10, 1796, began one of those monthly missionary meetings so fruitful of good results in many parts of the

world. One direct outcome of this meeting was the Divine call to the shepherd-lad to leave the hills of Kennethmont and Rhynie, and go to the Chinese of the Straits of Malacca.

His father died when he was six, and beyond the merest elementary education in the parish school, he had no advantages to fit him for his career. He grew up a wild lad and was a notorious swearer, and until the age of twelve nothing seemed to be able to restrain him from evil.

At thirteen he became serious, and began to pray and think much of God and eternity; so, when his conversion took place at the age of sixteen, he at once began to tell others of the great salvation which had come to him. Thus began his preparation for the call to foreign service.

Recently, when preaching in Aberdeen, an old resident told me of the remark an old woman made when she heard Milne was going to be a missionary. 'What! Wully Mull a missionar'! Why, the lad was a perfec' deevil!'

When he was led to offer himself to the London Missionary Society, the auxiliary society in Aberdeen was asked to inquire into his qualifications and suitability. He was kept long waiting, to test his patience, before he was asked into the room to meet that august body. Then he was questioned as to whether he thought he had any aptitude to fit himself to take his place alongside the famous Chinese scholar, Robert Morrison. One of the committee suggested he might possibly go as a mechanic. His answer showed the manner of man he was. He said: 'I am willing to be a hewer of wood or a drawer of water while the house of the Lord is a-building.' The board was still undecided as to what to advise, so it was proposed that Milne should pray, and his evident earnestness, sincerity, and humility showed them his fitness to face the heavy task to be undertaken. He was recommended and accepted to be an 'apostle.' All true missionaries—and he, assuredly, was one of them—go to be 'the messengers of the churches and the glory of Christ' in the direct 'Apostolic succession.' For 'missionary' is only the Latin for the Greek word 'apostle.' And as the Father sent Christ, even so the Saviour sends His own 'picked men' into all the world.

Milne, like Morrison, studied under Dr. Bogue at Gosport for fourteen hours a day for three or four years. His teacher finally recommended that he should be sent to be the much-needed and long-asked-for colleague of the lonely Morrison. On August 4, 1812, he married the daughter of Charles Cowie, of Aberdeen. They sailed for China on September 4, and arrived at Macao on July 4, 1813. It was indeed a glad day for Morrison when he could welcome a colleague.

The Portuguese, however, would not permit him to stay, neither would the Chinese in Canton; so his life's work had to be done in Malacca. Before settling there he visited several places in the Indian archipelago, distributing the New Testament and other books in Chinese which Morrison had translated. For a short time, by permission, he returned to Macao. He went to Malacca in 1814.

In 1816, on November 3, he had the great delight of baptizing his own first convert, Leang Kung Fah, one of his printers. In 1822 this man Fah went to Canton, and was associated with Morrison in Christian work. In 1823 Morrison baptized his wife and children.

It was Fah's book, 'The True Principle of the World's Salvation,' which led the leader of the Taipeng Rebellion to such knowledge as he acquired of Christianity. It was a thousand pities that he did not become a Christian indeed. The same should be said of his 'prime minister,' who was an old pupil of Dr. Legge at Hong Kong.

That rebellion was put down by General Gordon and Li Hung Chang, and it is most devoutly to be hoped that no such movement will ever again be in any way associated with the Christian name. Our hope for China is the Chinese Church—not any Western brand of the same—which will bend and subdue an Imperial race to Christ by weapons not carnal, but spiritual, and from the heart outwards. God speed the day and give us grace to help it on!

Milne lived a very laborious life, busy daily with printing, schools, preaching, and literary work, so much so that when his wife was seriously ill he had to let her go alone to China in 1817.

"A colleague arrived in Malacca for Malay work on September 27, 1815, in the person of the Rev. C. H. Thomsen, a native of Holstein, in Lower Saxony. Then, on June 12, 1817, Milne had received the Rev. Walter Henry Medhurst as a colleague in Chinese. He was the father of the late Sir Walter Medhurst, of the British Consular Service in China. Dr. Medhurst was educated at St. Paul's, Dean Colet's School in London.

In September, 1817, Milne rejoined his wife in China. There he had the joy of again meeting Morrison, and they arranged as to what portions each was to be responsible for in the Bible translation work.

Milne returned to Malacca on February 14, 1818, to welcome other L.M.S. missionaries. The Rev. John Slater had arrived on December 29, 1817, and on September 14, 1818, the Rev. Samuel Milton came. Thomas Beighton and John Ince were also new-comers. The latter joined the Malay department and Beighton the printing office.

November 10, 1818, was a red-letter day, for on it the foundation-stone of the Anglo-Chinese College was laid. This was an honour for the Milnes to share in. They had highly prized the privilege of seeing the New Testament issued on their arrival in China, and with great delight they had beheld at a running stream the baptism by Morrison of the very first convert.

Mrs. Milne made an excellent missionary's wife. Long before she knew William Milne she was deeply interested in the Chinese. In early life a visit to a L.M.S. anniversary in London had filled her heart and mind with a great purpose, which she fully carried out. For six and a half years she waited for her call to the field, and for other six and a half shared the toils and joys of her husband. She died on March 20, 1819, at Malacca, at the age of thirty-five. I have visited her tomb and his, time and again, with feelings such as devout Roman Catholics have who seek out the shrines of those they honour. Poor is the soul which does not stir with right emotions in the presence of persons and places held in honour because of good deeds and heroic associations.

Milne's translation of the Emperor K'ang Hsi's 'Sacred Edict,' which he dedicated to his friend Sir Stamford Raffles, is still a classic. One of his Chinese books, 'The Two Friends,' has had the largest circulation, except the Scriptures, of any Christian book in Chinese, and is still continually in demand.

He opened the first Christian school for Chinese boys on August 5, 1815, and on the same day issued the first number of a Christian magazine in Chinese. In this he stated his intention was 'to combine the diffusion of general knowledge with the promoting of Christianity. . . . Knowledge and science are the handmaids of religion, and may become the auxiliaries of virtue. To rouse the dormant powers of a people whose mental energies are bound up by the dull and insipid monotony of more than twenty hundred years will be no easy task. Means of all justifiable kinds, labourers of every variety and talent, resources sufficient for the most extensive moral enterprises and a space of several ages will all be necessary to do this effectively. But a beginning must be made . . . after generations will improve what the present race of men begin. It is better to commence a good work with very feeble and imperfect agents than "sigh for the wind," and not attempt it at all.' These are noble words, with the right ring in them.

The Dutch pastor died in Malacca in 1815, the year after Milne arrived there. For seven years, until his own death, he faithfully preached the Gospel in English in the old Dutch church. This is now used for Episcopalian services. In the church is a beautiful marble mural tablet recording his work both among Chinese and Europeans.

In days to come Milne's tomb close by, where also the dust of his wife rests, will be visited by devout and grateful Chinese Christians from China, who will have them and Morrison in lasting remembrance because of their love for, and enduring work in behalf of their country and their people.

The translation of the whole Bible was finished in 1822, the year in which Milne died. The New Testament was entirely the work of Morrison, but Milne did the Old Testa-

ment from Deuteronomy to Job. Such was the generous regard of Morrison for his junior colleague that he always gladly associated him as far as he could in all he did. Their letters to one another were to 'Robert' and 'William,' as were those of their wives, 'Mary' and 'Rachel.' Morrison had to mourn the loss of all three, who all died before the age of forty.

The printing of the Bible was done for the most part in Malacca at a cost to the British and Foreign Bible Society of several thousand pounds.

It is interesting that we have two character sketches of Milne by men who knew him. One in the 'Hikayat,' by Abdullah, the Munshi who taught Sir T. S. Raffles and other notable men. He was the father of the late Dato Dalam, of Johore, one of the most enlightened of Malays. Abdullah died suddenly when on a visit to Mecca, and foul play was suspected, as he was considered by some Mohammedans to be a Christian.

Abdullah's information about the Malacca 'padre' is a little mixed as to dates, but he speaks of his appearance and deportment as that of a man of common-sense and prudence. He had a smiling face, even when he was angry he did not put on a sour expression. He was of a studious turn of mind, and was possessed of a good memory. 'Whatever I taught him this month would be remembered in the next.'

Sir Stamford Raffles, when Governor of Java in 1815, wrote of him from Buitenzorg: 'The Rev. Mr. Milne is attached to the Mission in China. He is a liberal, well-informed, excellent man. He is now in China, having touched on the way. Such men do good wherever they go, and are an honour to their country and to the cause they espouse . . . modest, unassuming, strictly kind and conciliating in everything he does, conviction is carried before the head inquires why.'

III

MALACCA AND HONGKONG

JAMES LEGGE, M.A., D.D., LL.D.

BORN AT HUNTLY, 1815 ; DIED AT OXFORD, 1897.

JAMES, son of Ebenezer Legge, was born at Huntly in 1815. He was a boy full of life and frolic, yet a most diligent student, and a perfect genius in the acquisition of knowledge. In Latin he was able to hand in to the master what he had just given to the class. In after-years his professor of Latin at the University urged him, since he wished to become a minister, to prepare himself to become his successor in the Chair by entering the Church of Scotland, as no man he knew was more promising. But he would not think of compromising his principles.

When in Huntly I went to see the spot on the banks of the Deveron near Gibston Bridge where he told me he went through all the experiences of dying by drowning. He had lain under the water for quite a time before a passing tramp rescued him.

During his long life he only required and took four hours' sleep out of the twenty-four. At the age of sixteen, after a distinguished career at King's College, Aberdeen, he took his M.A. degree. He then went as classical tutor for a while to Blackburn Theological Academy, and then began his studies for the ministry at Highbury Congregational College.

In 1839, after an introduction to the Chinese language under Dr. Kidd of the London University, he proceeded to Malacca as a L.M.S. missionary to the Chinese. He was well equipped mentally and physically for the great

work he was to do. Truly of these early workers one may say 'There were giants in those days.'

According to Chinese scholars who knew him intimately, he was better acquainted with their language and literature than they themselves. This was not mere Oriental flattery, but genuine praise, for his works testify to his great knowledge.

Dr. Herbert Giles, Professor of Chinese in the University of Cambridge, pays this high compliment to his monumental undertaking 'The Chinese Classics' in the preface to his Chinese Dictionary: 'I may well take the opportunity to acknowledge my obligations to the imperishable achievements of Dr. Legge, Professor of Chinese in the University of Oxford. Before his time no one seemed to know what accurate translation from Chinese into English meant. Now a faithful rendering of the whole body of the Confucian canon is the property of the world at large.'

Professor Stanislas Julien wrote to Legge frequently. Legge wrote his wife: 'Julien is a most voluminous correspondent. His letters bristle with compliments.' Of his visit to Julien in Paris he said: 'I was ready to smile when in French fashion he kissed me first on one cheek and then on the other.'

Max Müller wrote Legge: 'I knew when I heard my old friend Julien speak of your work in the highest terms that it must indeed be of the highest order to extort such lavish praise from a man not very lavish of praise.'

Professor Fairbairn of Mansfield College, Oxford, at his funeral, said: 'He was sent to the East to the oldest of living civilizations, and he studied it with an eye made luminous by love. For if ever a man loved a people James Legge loved the Chinese, and he could not bear to see them do wrong or suffer it.'

Beyond writing many books, he took a considerable part in the retranslation of the Chinese Bible—known as the 'Delegates' Version'—published in 1850-1853. This has been in constant use ever since, and even while now new versions are being issued, this one is deemed most valuable.

In 1843 he removed from Malacca to Hongkong, and worked there for other thirty years. There, at Canton, and at other places on the mainland, he delighted to preach, for first and last he was a true missionary. All his literary work, and scholastic enterprises, and whatever else he took in hand were for the one purpose,—the winning of the Chinese for Christ.

In 1844 he wrote : ' A sincere, simple, watchful, humble, devoted missionary's career must and will be my aim.' When in later life he was asked his opinion on the question as to whether ordained men should take up Anglo-Chinese educational work rather than continue with evangelistic methods in the vernacular, he replied : ' If I had my life to begin again, I would spend it not in school work, but in preaching the Gospel '—a judgment of value, as he did school work all his life. But to-day there is need for both branches of service.

He not only spent the best part of his life on the field for the Chinese, but he was willing to die if need be for them. In 1861, when about to visit the home of the protomartyr of Protestant missions in China, Chea Kin Kwang, he took his friend Dr. Chalmers aside to say, ' It is possible I may be beheaded at Pak-lo ; if news comes that I have been murdered, go at once to the English Consul, and tell him that it was my wish that no English gunboat should be sent up the river to punish the people for my death.'

In 1870 James Legge received his D.D. degree from his Alma Mater at Aberdeen, and at a later date the same from the Edinburgh University. When he was settled at Oxford, after the age of seventy he sat for examination and took his M.A. degree, and the University honoured itself and him with its degree of LL.D.

It was in 1876 that he was appointed the first Professor of Chinese at Oxford, and he continued to act till his death, at the age of eighty-two, on November 29, 1897. He retained a good deal of his accustomed vigour till a few weeks before the end came.

Legge was the second professor to be appointed in Oxford who was not a member of the Church of England.

The first was Dr. Thomas Arnold, who had become a Roman Catholic. •

Dr. Legge was good at telling how he tried to get the clerical mind in Oxford to understand that he too was in 'Holy orders,' though not in the Anglican or Roman communion. On one occasion he was asked by a reverend canon why Nonconformist ministers were making so much of D. L. Moody, 'who was a mere layman.' Legge at once replied: 'Moody is no more a layman than I am—at least, in your estimation.' When Dean Stanley arranged a series of lectures in the Abbey, by Dr. Cairns, Max Müller, and others, Legge was asked to give one. He wrote that he would willingly do so, but could not speak as 'a mere layman' from the reader's desk; he would come if the pulpit were available.

The Chair of Chinese may in a sense be said to have been founded in his honour. Many China merchants, personal friends of his, gave largely, and their zeal was greatly stimulated by the exertions of that excellent merchant-prince of Lombard Street, Mr. Hugh M. Matheson.

The London University in the matter of Chinese was in advance of both the ancient seats of learning, Cambridge and Oxford. They were offered Dr. Morrison's valuable collection of Chinese books and MSS., which cost him £2,000 of his hard-earned money, but London secured them as it was not bound to the 'dead past' as the others. •

Several students who were not attached to the University benefited under Dr. Legge's instructions, which meant more than getting a start in Chinese. It was my high privilege to enjoy his genial friendship and tuition at his house in 1881 for three months, and his correspondence in after-years.

When Legge came home on furlough in 1845 he brought with him three Chinese young men, one being Song Hoot Kiam, a Malacca pupil of his who had joined him at Hongkong. They were placed for their education in the school at Huntley just founded by the good Duchess of Gordon in memory of her husband, 'the fifth and last' Duke of

that honoured name, to whom statues have been erected in Huntley, Elgin, and Aberdeen. Hoot Kiam greatly prized a Bible given to him by the Duchess.

The minister of the 'Missionar' Kirk,' the Rev. John Hill, felt it a privilege as well as a solemn responsibility to have these three Chinese lads attending his ministry. By prayer, preaching, and personal dealing he, along with Dr. Legge, won them for the Saviour and His service. In October, 1847, all three, on their own public confession of faith in Christ, were baptized by their faithful friends and 'fathers in God.' It has been a joy to meet with people who knew the lads, were at school with them, and were present on this interesting occasion.

Song Hoot Kiam I knew intimately for twenty years. Born in Malacca in 1830, he became one of Legge's scholars at an early age. He died in Singapore in 1900, where he had lived since 1847.

When these young Chinese were baptized they and some half a dozen more formed the whole communicant membership of the Protestant Church after forty years of unremitting toil, in preparation for the wonderful results of recent years. When Mr. Song died in 1900 there were 120,000 communicants, and over half a million of Chinese connected with Protestant Church missions.

Hoot Kiam may well be regarded as the founder of the Straits Chinese Church. He was long an elder with us. A true and tried Christian for years, he was an earnest and unpaid preacher in our 'Baba' church. For forty years he was honourably connected with, and latterly local cashier for, the P. and O. Company.

On his return from Scotland his parents arranged a marriage for him with a non-Christian woman. He requested his father not to press the matter until a Christian woman could be found. His father was very angry. But afterwards the son got a most excellent wife from the L.M.S. Chinese Girls' School at Penang, and he had the joy of seeing both his father and mother become Christians.

In this way we have had in Singapore the unique privilege of five generations of Chinese Christians connected



DR. LEEGL AND THE STUDENTS: SONG HOOT KIAM STANDING BEHIND.

with Protestant (or, as I would prefer to call them, 'Attestant') missions. I have myself baptized them in three generations, some of the younger children, the grandchildren, and great-grandchildren of Mr. Song. He and his parents were the first and second generation in this goodly succession.

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IV

THE STRAITS CHINESE AND THE MALAYS

BENJAMIN PEACII KEASBERRY

BORN AT HYDERABAD, 1811; DIED AT SINGAPORE, 1875.

SOME people suppose that the 'Babas,' because they are heard to speak Malay, are Malays. But all who speak English are not English. The Babas, or Straits-born Chinese, are thoroughly Chinese, even though in the early days of their intercourse with Malaya—and they have been coming and going in their junks for centuries—they married Malay wives.

We read of Milne as stating that, at the beginning of last century, 'Chinese women do not leave China.' This had been the immemorial custom. But for years past this has been changed. Now many women and whole families come from South China. Indeed, it is almost exclusively from the two provinces of Kwangtung and Fuhkien that all our immigrants come. Large and frequent steamers with ample accommodation make it easy for women as well as for men to travel, and so the once-strong prejudices have broken down.

When visiting Moulmein, Rangoon, Thoonzee, and other parts of Lower Burma in 1884, I found many Chinese had married Burmese women. These women are the only women of the East who 'carry the purse' and show capital business ability. They prefer the industrious Chinese to Burmese husbands. In Sarawak, and for centuries in Borneo, the Chinese have married Dyak and Malay wives, and so of many other places.

It matters not, however, who the mothers may be, the

Chinese retain all the chief characteristics of their fathers. The Malacca Chinese, as the Babas of the Straits were formerly called, had long been resident in that centre, and from there Raffles got his first immigrants for Singapore. Bukit China—*i.e.*, 'Chinese Hill'—is a huge cemetery lying at the back of Malacca, where tens of thousands of them lie buried. They have been trading here and with other parts of Malaya since the Portuguese came, and in all probability even in the days when the Arabs first found their way eastward. Chinese silks and other products are not things of yesterday. The Indians, too, who had at one time large settlements in Malaya, traded with the Chinese on equal terms.

There are 94,000 Baba Chinese in the Straits and the Malay States. In Penang to-day the local shipping to a large extent—and the same is true of Singapore—and much of the trade of the ports, are in the hands of the Straits Chinese. They own the best lands, have the largest houses not only in town, for nearly all have country houses besides. They drive the most stylish carriages, and will pay high prices for hack and race horses.

In the Penang Baba homes Chinese is mostly spoken, and only Malay in business. The Singapore Babas, on the other hand, rarely speak anything but Malay and English, and hardly know Chinese at all.

The Penang Chinese women go about quite freely, both on foot and in their carriages; but in Singapore the 'zenana' system more largely prevails, with results far beyond those aimed at by the men who have sought to repress their womenfolk within narrow limits, and yet have made no provision for their natural if slow growth so as to fit them to advance side by side with themselves in the new learning and habits. The present most deplorable state of affairs is truly set forth by one well qualified to form an opinion, after years of close study and observation of the facts apparent to all of us who know.

Mr. J. B. Elcum, the Government Director of Public Instruction, thus reports officially: 'There is no more absolutely ignorant, prejudiced, and superstitious class of

people in the world than the Straits-born Chinese women. It is about hopeless to expect to be able really satisfactorily to educate the boys while their mothers remain stumbling-blocks to real enlightenment.'

As to the number of Chinese in the colony, the census of 1901 shows a total of 281,933, of whom 42,257, or 15 per cent., are under fifteen years of age, and should be educated. In the Federated Malay States there are by the same census 299,739 Chinese.

The education of Chinese women and girls has been almost entirely neglected, except by missionaries, in schools which the Chinese gentry would not help to support. Lately, by missionary effort again in the first instance, elder girls have been taught in their own homes, and schools for the little ones have been extended.

The more recently opened 'Chinese Girls' School' in Singapore, founded by Mr. Song Ong Siang (a son of Song Hoot Kiam) and Dr. Lim Boon Keng, is a laudable effort on the part of the Babas to provide schools of their own. There is room for hundreds of the same if the Chinese will but see it, which sooner or later they will.

The Chinese of the Straits cannot say they were neglected in the early days of the settlement of Singapore. Sir Stamford Raffles did all he could for their welfare, and especially for their education. He was no sooner in Singapore than he sent to Malacca for missionaries. The Rev. Samuel Milton came on October 25, 1819, to work in Chinese and Malay, and continued till he retired in 1825. He was followed by several others—Claudius Henry Thomsen, who worked at Singapore in Malay from May 11, 1822, till he retired in 1834; John Smith, M.A., and Jacob Tomlin, B.A., arrived on April 18, 1827. The first-named left in 1828, and the other retired in 1832. Both were for Chinese work; so also were the next three. Samuel Wolfe arrived in 1835, and left the following year; and the brothers Alexander and John Stronach arrived on March 5, 1838. Alexander went to Penang and Malacca, and returned to Singapore in 1844, to leave for Amoy in 1846. John remained on till his transfer to Amoy in

1844. Benjamin Peach Keasberry joined the mission in 1839 and left it in September, 1847, at which date the L.M.S., which had had all the above agents at work, transferred all its Chinese work to China, and finally left the Straits. Other two missionaries remain to be mentioned—Samuel Dyer, who had been in the same mission at Penang and Malacca, and came to Singapore in 1842, and went on to China the next year, where he died at Macao, and lies buried alongside of the Morrisons—father and son. The last to be named is William Young, who came on from Batavia, where he had been assistant from 1823 to 1843 to Dr. Medhurst, formerly of Malacca, in both Chinese and Malay. He was only on this occasion about a year in Singapore, and then went on to the L.M.S. centre at Amoy in 1844.

The Stronachs, who hailed from Edinburgh, were both able men, and did good work on the Delegates' Version of the Scriptures. Samuel Dyer was in several ways a man who left his mark behind him. He came out to Penang in 1827, and in 1835 went on to Malacca, as being a place, Dr. Legge wrote me, more convenient for the making of his metallic types, of which he was the inventor. His wife began the first schools for Chinese girls in Penang, and also in Singapore. Their daughter, who died in 1870, was the first wife of the apostolic Hudson Taylor, who now lies buried by her side at Chin Kiang, on the Yangtsi, in China. Her brother was for long the British and Foreign Bible Society's agent at Shanghai. Surely a good record!

It is interesting to note that William Young had a share in shaping the Chinese Church as we know it to-day. The hymns composed by the earliest missionaries were in the highly classical style which only those familiar with the written language could understand. Young set himself to make hymns in the colloquial for the common people. He has had his reward, for the best-known hymns to-day in the churches of South China are his. Some of them are used as the very first means of conveying Christian truths to those seeking to know the 'way.'

William Young was a Eurasian, born in Batavia. As many people, who only know the Eurasians on their worst side, are very sweeping in their condemnation of the whole race; I am glad to say I have known some quite equal to the very best-blooded Europeans, and the average might have been better if they had not been sneered at and kept out of what they were quite entitled to share in. They understand now more than in the past that the best shall win, whatever their race or colour, and with some of themselves placed in the very forefront in the army and navy and the Civil Services, they ought to see to it that they get a share of the good things going, and will, if they prove themselves worthy.

Mr. Young's wife was an Australian lady. She started the first school for Chinese girls in Amoy, and her husband began the Romanized system of writing Chinese which Dr. Carstairs Douglas fixed in his great 'Dictionary of the Amoy Dialect.' After some years in China, owing to the ill-health of his wife, he went to Australia, and held a Government appointment in Victoria for Chinese affairs. On her death he came to Singapore. Shortly afterwards Mr. Keasberry died, and Mr. Young took charge of his work in 1875 at the Prinsep Street Church, and supported himself by teaching until he left Singapore in 1885, when he handed his congregation over to my care. He sailed for London, and died there in the following year.

The most outstanding missionary name in Singapore for many years was that of the Rev. B. P. Keasberry. He was the youngest son of Colonel Keasberry, who was made Resident of Tegal, in Java, by Sir Stamford Raffles during the British occupation of that island. B. P. Keasberry was born in Hyderabad, in India, in 1811. His father died when he was a few years old, and the widow married a merchant in Soerabaya named Davidson. The three boys were sent to school at Mauritius, and afterwards to Madras. His brothers settled in Soerabaya, and B. P. Keasberry came to Singapore to establish himself in business. Before long he went to Batavia, and was an assistant in a firm there. But the death of a friend led him seriously to con-

sider whether he was laying out his life to the best advantage. He made the acquaintance of Dr. Medhurst, who had gone on to Java from Malacca, went to live with him, and joined him in his work. He thus learned printing, bookbinding, and lithography. In 1834 he received some money from his father's estate and went to America, where he studied in a college for three years, and in 1837 married Miss Charlotte Parker, of Boston, afterwards mother of Mrs. Meldrum, of Johore, and Mrs. Ince, the wife of the Rev. John Ince.

Mr. Keasberry came to Singapore in 1837 as a missionary of the American Board of Missions, but as their agents were soon after sent on to China, he joined the L.M.S. in 1839, and continued to work with that society till 1847. After that, till his death in 1875, he was a self-supporting missionary. He was highly esteemed by the community, both for his worth and his work's sake. His mission press was long an institution in the colony. It passed into the hands of Mr. D. C. Neave, and is now a flourishing concern. He had excellent schools for boys and girls, and also boarding-schools.

In his lifetime a small yacht was given to him by His Highness Abu Bakar, the late Sultan of Johore, who also erected a tomb to his memory when he died, to show his gratitude and felt indebtedness; for as a boy he had received his education in his school, while a boarder in his house. There he, his brother, and all the pupils were daily taught the Scriptures, and joined in family and school prayers.

Colonel Butterworth, who was then Governor, had suggested to the father, the old Temonggong, that the Malay Princes should be sent to England for their education, but the father would not hear of it. As a compromise they were placed with Mr. Keasberry.

The late Sultan was of Chinese descent on the maternal side, and his son, the present Sultan, His Highness Ibrahim, is so also. His maternal grandmother was 'Hokkien' i.e., 'Amoy immigrant Chinese.' His grandfather, Captain Lange, was a Dane. He had established himself in a con-

siderable trading business on the island of Bali, which lies off the east of Java, from which it is divided by a narrow strait.

Far from the Baba Chinese being Malay, it may be justly claimed that the ablest and most energetic among the Malays in their most reliable characteristics are quite Chinese. Many of the Filipinos also are of Chinese descent.

We believe, however, that the Malayan races have a future before them. Perhaps the Filipinos will lead them in such a way as will astonish the world, as the Japanese have done. But the fatal spell of Islam resting on so many millions of Malays will need to be broken before there can be much hope of them.

Mr. Keasberry died suddenly from heart disease when conducting the monthly missionary meeting at the Prinsep Street Church. His last words were about the Malays, for whom he had spent his life. Speaking of a convert who had gone back to Islam, he said: 'He went back, but a time is coming when the deluded Mohammedans will acknowledge and worship the Saviour.'

All who knew Christian work in Singapore during the past forty years knew Charles Phillips. He died in 1904 at the age of sixty-nine, greatly beloved by many, especially by the Chinese Babas, to whom in later years he devoted himself. He was not connected with any society, but all his life he had been an earnest worker with any who were willing to avail themselves of his services, always freely given. Formerly in the army, he was in Singapore connected with the Chinese Protectorate, and was superintendent of the Sailors' Home under the Board of Trade. An elder of the local Presbyterian Church, he was largely responsible for the American Methodists coming to Singapore. He did much work in Malay, both by preaching in the Baba church, in the prison, and elsewhere. He also translated many hymns into Malay. In his younger days he delighted in preaching in English in the open air or in the Christian Institute, of which he was the founder and superintendent. This he handed over to the Methodists.

He was very successful in Sunday-schools, and from his

efforts there hived off with his hearty co-operation groups of children to compose what are now the schools of the Cathedral, the Presbyterian and the Methodist Churches.

In his duties in the Protectorate he had often to fight for the comforts and liberties of poor Chinese women and girls who were the dupes and slaves of the brothel syndicates. He was a quiet, unassuming man, of a gentle, kindly disposition, but was bold and fierce as a lion when fighting for any person or cause he thought it his duty to champion. Mr. C. B. Buckley, his friend of forty-one years, in unveiling a tablet erected to his memory, truly said : ' His one ambition was to do good.'

V

SUNNY SINGAPORE

SIR THOMAS STAMFORD RAFFLES, KT.

Founder and President of the Zoological Society, LL.D., F.R.S., etc.

BORN AT SEA OFF JAMAICA, 1781; DIED AT HIGHWOOD,
MIDDLESEX, 1826.

SINGAPORE, just off Johore, at the foot of the Malay Peninsula, the most southern point of Asia, basks in perpetual summer in the China Sea, between seventy and eighty miles north of the equator. It is separated from the mainland by a narrow strait not more than a mile wide. Its latitude is $1^{\circ} 17' 13.7''$ N., and its longitude $103^{\circ} 51' 15.7''$ E. 18, 681

It is a lovely gem of an island, some twenty-seven miles by fourteen. The annual rainfall has an average of 90 inches, with almost daily showers. Unlike the mainland with its mountain ranges, and Penang with its height of 2,724 feet, it is low-lying. However, it is undulating, and on its rising grounds the residents build their cool and roomy bungalows. Bukit Timah, in the centre, its highest point, is only 519 feet above sea-level. It lies half-way over to Kranji, where sampans used to cross the water for Johore. The railway now runs along the Bukit Timah road. But the lovely scenery can be best seen by travelling by bus, or, as once all were compelled to do, by ricksha, which I did constantly for years. When the weather was fine and the pretty white pigeon orchids were out over all the land, it was enchanting. These everywhere on the island expand at the same time, and only last for two or three days. When the trees of the

forest shone in all their blaze of glory, brilliant as flames, one felt it was good to be alive. On every hand lovely green tints are ever with us, but it was only after an illness of several months that I discovered when I got out of doors again what a variety and graduation of shade and of colour there was in what formerly seemed a uniform patch of green.

The main roads are good, and said to be the best in the Orient. Once off these, there are only rough jungle paths, along which I have often wandered. The days, for the tropics, though always hot, are never oppressive, as the summer days of India and China, and the nights are cool and refreshing.

The star-lit, but especially the moonlight, nights are magnificent.

The temperature runs daily from 74° at midnight to 86° F. at noon in the shade, and rarely rises to 90° or falls below 70° F. The climate is most equable, and suits some constitutions admirably. The death-rate is high—44 per thousand in 1904, and in some years higher: in 1903, 47 per thousand. This is due in large measure to the insanitary and immoral lives of the Asiatic races and Government and municipal neglect in the past, and the utterly unreasoning and unnecessary alcoholic habits of nearly all races. With ordinary care and simple living life is as healthy here as in Europe.

There are no great storms hereabouts, but the 'Sumatra' squalls in the Straits are most trying. So-called sheet-lightning plays on the sea every night, and sometimes there are sudden outbursts of thunder with forked lightning, and violent downpours of rain flood the roads both in town and country. The breaking of the monsoon is not so marked as in China and India. We are supposed to be out of the volcanic belt, though we have slight shocks of earthquake at times. The terrible eruption of Krakatau in the Sunda Straits on August 26, 1883, was felt in Singapore, as well as in Saigon and Ceylon.

Singapore, 'the Liverpool of the East,' is now known to be a place of first-class importance. What Gibraltar was

to the Mediterranean, Singapore is to the Far East. It is the new naval base. But our American cousins at Manila mean to run us close for trade, and will strengthen their position there, as we have here. Our Imperial Government has given instructions to carry out a harbour scheme at Singapore, to be spread over ten years, and which will likely cost some twenty million dollars.

At the recent Tanjong Pagar Docks arbitration, consequent on the Crown's taking over these extensive works and wharfage, at which Sir Michael Hicks-Beach was umpire, Lord Robert Cecil spoke of the enormous possibilities and potentialities of Singapore with reference to its geographical position and its commercial opportunity. It is the distributing centre for all Malaya, and has some nine thousand vessels, with a tonnage of six millions, passing through it year by year. It possesses three miles of docks and wharfage. The sheds at Tanjong Pagar supply coals to the shipping of all nations. The coaling is done in an incredibly short time by hordes of Chinese, who run up, like so many ants, into the vessels by one set of planks and down by another with their empty baskets. They hold their record against the Arabs of Port Said for rapidity of coaling one of our battleships. The expropriation of these works took place on July 1, 1905.

The harbour is strongly fortified by forts and batteries with heavy ordnance and by submarine mines. These were laid down by Major (now Sir) Henry McCallum, R.E., and General Sir Charles Warren, R.E. Sir Charles Warren was specially sent out by the War Office for this undertaking. Besides one or more ships of the China Squadron, which is always represented in these waters, there is on land a military force of one battalion of British infantry and one battalion of native infantry, besides Asiatic infantry (Sikhs) and Malay submarine miners. There are two companies of Royal Artillery, and half a company of Royal Engineers. The whole garrison amounts to about 2,500 of all ranks, with the volunteers, artillery, engineers, and infantry.

Commerce has grown enormously. In 1895 for Singa-

pore alone the exports were \$135,126,000, and the imports \$157,969,000. Ten years later, in 1905, the exports were \$211,690,000, and the imports \$248,982,000. The exchange for some ten years was below 2s. for the dollar. In 1904 the demand rate was taken at 1s. 11½d., in 1905 at 2s. 0½d., and in 1906 the Government has fixed the dollar at 2s. 4d.

The population is like that of no other place in the world, with the possible exceptions of Constantinople and Cairo. In Singapore will be found people from all the five continents, in motley array. But for any one man of its forty odd different nationalities, there are at least two Chinese. Every year more than 200,000 Chinese immigrants arrive in Singapore, but the most of these pass on to the mainland and other parts of Malaya.

Let us look at the streets and notice the peoples. Here come Arabs and Negroes, there natives of India—Tamils, Parsees, Marattas, Bengalis, Sikhs, Assamese, and Afghans; there Siamese and Annamese, there Cingalese and here Burmese; Jews from Baghdad and from Europe, Armenians and Turks, Bugis from the Celebes, Dyaks from Borneo, and Battas from the mountains of Sumatra. Here are Javanese and Japanese, but what different aspects they present to-day! The Japanese all told are only 47,000,000. The Javanese are 30,000,000. Yet their existence is hardly realized outside Holland, and here in the Far East. They and many more of the Malayan races are here in their own land, the 'tanah Malayu.' They ought to be to the front, but are miles behind the Chinese and the Indian races. There is no spot on earth better suited for the study of racial and social, as well as religious, questions than here in this wonderful island. Professor Henry Drummond, when in Singapore, well described the impression made upon his mind by the kaleidoscopic life of the place, as 'bewildering, yet deeply suggestive.'

Rickshas ply day and night to the number of 20,000, drawn by almost naked Chinese pullers. There is not a single man of any other nationality doing this really hard work. Old-fashioned gharries, with their lively Sumatran

ponies in charge of Tamil and Malay drivers, are still in considerable demand. Electric trams are much in evidence, and will be more patronized when they are more widely extended to meet the needs of the travelling public. Few walk nowadays, as all but the fairly well-to-do did until the rickshas came, just a little more than twenty years ago. There are many private conveyances, the best and most expensive being the property of the successful Chinese merchants. These, with the Chinese working men, form the backbone of the colony in all departments—agriculture, mining industries, commerce, and shipping. They run the colony, and are destined to open up all parts of Malaya.

Singapore has many handsome buildings, not only Government offices, Government House, the Sultan of Johore's palace, the Clubs, the Town Hall, the new Victoria Memorial Hall with its lofty tower, and the churches, notably St. Andrew's Cathedral on the noble and picturesque esplanade, but also the banks, hotels, private and leading business houses.

All Singapore has, and is, exists as a monument to the far-seeing statesman, Sir Stamford Raffles, who founded our Far Eastern Empire.

Thomas Stamford Raffles was the son of a sea captain in the West India trade sailing out from London. He was born on board ship off the island of Jamaica on July 5, 1781. For a short time he was in a boarding-school at Hammersmith. In 1795 he was placed at the age of fourteen as a clerk in the office of the East India Company in Leadenhall Street, London. He always regretted he left school so early in life, but being a man of diligence and genius, he made up by study and keen application what he lacked in educational advantages. On leaving school he gave himself before and after office hours to the study of science and languages. Mr. C. B. Buckley, in his admirable sketch of Raffles in his 'Anecdotal History of Singapore,' to which I am much indebted for what I now write, tells the story of Stamford's mother's complaining of his extravagance in burning a candle in his room at

night in order to study! He was a devoted son, and deprived himself of every indulgence for his parents' sakes, and in after-life provided his mother with every comfort. Such a spirit and training made him the man he became.

In 1805 he was sent by the Directors to the Company's establishment in Penang as assistant secretary. On the long voyage out he learnt Malay. With his arrival began his correspondence with Marsden, author of the Malay Dictionary. In 1816 they met in London. In 1808 Raffles visited Malacca, and collected much information regarding the East, and especially Malaya.

In 1811 Lord Minto proceeded to occupy the island of Java against the French, who had been sent to take it. The British troops were successful. Raffles went as Lord Minto's secretary, and was left in charge as Lieutenant-Governor.

For five years he administered the affairs of Java. To this he gave himself unreservedly, so that he gained the goodwill and the affection of the whole body of the people. After Waterloo, Java was by us too generously restored to the Dutch; and Raffles sailed for England, calling at St. Helena, where he had an interview with Napoleon.

In October, 1817, Sir Stamford was appointed Governor of Bencoolen, on the south-west coast of Sumatra, sailed from Portsmouth, and arrived at Bencoolen on March 22, 1818. He soon saw that British rights in the East needed a better position for their defence than the part of Sumatra to which he was confined.

He set to work to secure Singapore as a base for trade and for the suppression of piracy, then so rife in these waters. In carrying out his purpose he had an adventurous voyage to Calcutta to interview Lord Hastings. The result was that, after great difficulties, and in spite of the jealousy of the Governor of Penang and the slight support he had from anyone, Raffles established himself at Singapore. This had been his aim even before he left England. According to Lady Raffles, 'Sir Stamford contemplated Singapore, a classic spot (as he knew from

his study of Malay history), as a place favourably situated to have a British station.'

On February 6, 1819, the year in which Queen Victoria was born, Raffles founded Singapore, and made it the first 'free port' ever in existence. He wrote: 'Our object is not territory, but trade—a great commercial emporium.' By taking immediate possession, he put a negative to the Dutch claim of exclusion. . . . 'One free port in these seas must eventually destroy the spell of Dutch monopoly.'

He had difficulty in getting the home authorities to recognise his newly-formed colony, but in 1823 Singapore was placed under the Government of Bengal. Raffles expected that those in power, through sheer ignorance, might give up the precious treasure which he had added to the Empire. In 1826, just three months before he died, it was incorporated with Penang and Malacca, and in 1837 became the seat of Government.

We acquired Singapore in this way: A descendant of a chief who had come from Sumatra to the Peninsula had adopted the title of Sultan of Johore, and claimed all the territory from Penang to the south of Rio. Before the arrival of Sir Stamford he had died, but he left two sons. The importance of getting hold of these before the Dutch was apparent, and Raffles managed to get at one and the Dutch the other. The treaty he secured was signed by both the son of the Sultan and by the Temunggong, the grandfather of the present Sultan of Johore. This treaty, after having been lost for many years, was recovered by Mr. Buckley in 1905 among some papers in the Johore secretariat.

Singapore, when Raffles landed, was only a small fishing-village of about 300 Malays and Chinese. On June 11, 1819, Sir T. S. Raffles wrote home: 'My colony thrives most rapidly. We have not been established four months, and it has received an accession of population exceeding 5,000, principally Chinese, and their number is daily increasing.' The population to-day is nearly 300,000!

Sir Stamford expressed his view of his action in incurring

the responsibility of fixing on Singapore as the colony which Lord Hastings authorized him to go in search of when of a similar case he said : ' A man might lose both his fortune and his fame, but that no man was fit for high station anywhere who was not prepared to risk even more than fame and fortune at the call of judgment and conscience.'

After installing Major Farquhar in charge at Singapore, Raffles returned in September, 1819, to Bencoolen ; but in November, 1820, thought it well to proceed again to Calcutta, where he was received by the mercantile community with great enthusiasm. They knew better the supreme importance of what he had done than did the Government officials.

He wrote to a cousin at this time : ' Singapore continues to thrive most wonderfully. . . . I learn with much regret the prejudice and malignity by which I have been attacked at home. . . . Were the value of Singapore properly appreciated, I am confident that all England would be in its favour ; it positively takes nothing from the Dutch, and it is to us everything.'

Severe trials overtook Sir Stamford and his family. In 1821 his eldest son died, shortly afterwards two more children died in Bencoolen, the remaining child they sent home in charge of a nurse. Lady Raffles' health was completely broken down, and his sad circumstances were telling upon him. •

He returned to Singapore for the third time ; and after eight months left it in 1823 to return no more. He went to Bencoolen to pack up and to sail for England. It is sad to read how the many rare and valuable treasures which he had accumulated—books, objects of natural history and science—were all burnt on board the ship *Fame*, he and his wife hardly escaping with their lives. More trials yet met them by the way, ere they reached England in August, 1824. He only lived other two years, and died suddenly on July 5, 1826.

The inscription placed over the large statue to Raffles in Westminster Abbey records : ' He founded an Emporium

at Singapore, where, in establishing Freedom of Person as the Right of the Soul, and Freedom of Trade as the Right of the Port, he secured to the British Flag the Maritime Superiority of the Eastern Seas.

'Ardently attached to Science, he laboured Successfully, to add to the Knowledge and enrich the Museums of his Native Land. Promoting the Welfare of the people committed to his charge, he sought the GOOD of his COUNTRY and the GLORY of GOD.'

At Singapore, on the Queen's Jubilee Day, June 27, 1887, many of all races were present on the Esplanade to witness the unveiling of the fine statue of Sir Stamford Raffles, who was not only a builder of empire, but a great Christian statesman. He only lived forty-five years, but he did live, and for what he did in them his name and fame shall remain as long as Singapore endures.

VI

THE STRAITS SETTLEMENTS

SINGAPORE, MALACCA, PENANG, ETC.

THIS is the collective designation of the British possessions of which we write in this chapter.

On April 1, 1867, the Straits Settlements ceased to be under the Indian Government, and became a separate Crown Colony, directly under the Colonial Office at home.

The Governor, appointed by the Crown for six years (at present Sir John Anderson, K.C.M.G.), is locally assisted by an Executive and by a Legislative Council. The Executive consists of eight of the principal officers of the Government service, with the Governor as President; the Legislative of nine officials, and seven unofficial members who are merely consultative, but their expert opinion is of considerable and real value.

Evenhanded justice between man and man, as becomes the British sense of fairplay and the Christian principles of civil and religious liberty, is administered by judge and magistrate irrespective of race, colour, and creed. This is one of the glories of British rule.

English is the official language, but all Government notifications are given in Chinese, Tamil, and Malay. Malay is spoken by everyone in business, and, indeed, is the *lingua franca* of Malaya.

Singapore, as the capital of the colony, is the official residence of the Governor.

Under its jurisdiction is the older but smaller island of Penang, founded July 17, 1786, 370 miles away at the upper

end of the Straits in the Indian Ocean ; as also Malacca, on the mainland, 118 miles away, with the territory and islands of the Dindings ; and Province Wellesley, opposite Penang.

Besides these, there are the outlying dependencies of the Cocos, or Keeling Islands, a small group about twenty in number of coralline formation to the extreme south-west of Sumatra, added on February 1, 1886 ; Christmas Island, in the Indian Ocean, also added on February 8, 1889 ; with Brunie and Labudu, added in 1905.

His Excellency the Governor is also High Commissioner for British North Borneo and Sarawak, and of the Federated Malay States. These are being rapidly developed, after rescue from a condition nearly akin to savagery little more than a generation ago.

The trade statistics for the Straits Settlements are always looked forward to with great interest. The latest, those for 1905, are here given, along with those of ten years ago (1895) for comparison :

1895.	<i>Singapore.</i>	<i>Penang.</i>	<i>Malacca.</i>
	\$	\$	\$
Exports ..	135,126,000*	48,114,000*	2,573,000*
Imports ..	157,969,000	51,043,000	2,035,000
1905.	<i>Singapore.</i>	<i>Penang.</i>	<i>Malacca.</i>
	\$	\$	\$
Exports ..	211,692,000	80,926,000	3,631,000
Imports ..	248,982,000	91,802,000	4,256,000

The revenue and expenditure are usually about equal—some nine to ten million dollars. The estimated revenue for 1905 (\$11,546,850) was found to be pitched too high, so that for 1906 is estimated at \$9,574,064, as against an estimated expenditure of \$10,102,588, being an excess for 1906 of \$528,524.

Being a free port, there are no Customs duties, but only Excise duties, which are farmed out to the opium and spirits farmers after the fashion of Rome, not in her best, but in her declining days.

* Hundreds omitted.

There is no public debt beyond \$600,000 borrowed from the Federated Malay States in 1903 and 1904. As compared with other colonies, things are in a 'healthy condition.'

Malacca commercially to-day is of small account as compared with Penang and Singapore, but it is a spot full of interesting associations, and possesses the oldest European structure in all the Far East.

When Albuquerque took Malacca he built a strong fort on St. John's Hill, the entrance of which still stands on the esplanade in excellent preservation. There are other remains of the Portuguese occupation, and among the more interesting St. Paul's Church on the Flagstaff Hill (the signal-station being actually built of stones from the old church). Here the first Jesuit missionary, Francis Xavier, thundered against the sins and supineness of the luxurious and licentious Portuguese before he departed on his great missionary travels.

There were long and frequent struggles between the Portuguese and the Dutch. The latter, with the aid of the Johore Malays and the Achinese of Sumatra, drove out the hated Portuguese in 1641. The Dutch held Malacca till the English possession (August 25, 1795). It was restored to the Dutch by the treaty of Vienna in 1818. It finally became British on March 17, 1824.

The remains of the Dutch occupation are very considerable. Besides the fine old church and the *Stadthaus*, now used as Government offices, many houses still stand most substantially built, with massive brick walls. Several streets and places retain their original names, and some of the community bear honoured Dutch family names, which also are found on many of the old tombstones.

With the British occupation, a small military force, mostly Sepoys, was stationed here. One of the monuments at the landing-place is erected to the officers and men who fell at the 'Nanning War' in 1831 in an inland district, where the Malays disputed our authority, as they had evidently failed to own the Dutch rule before us.

Here was born my old Principal, the Rev. William Chalmers, D.D., whose father was a military officer in

Malacca. Here, too, Dr. Maclagan, the Archbishop of York, was a subaltern in the army before he entered the Church, which, however, was not the Church of his early faith and baptism. He and not a few others in the Anglican Establishment were Presbyterians at first. But the impoverishment of one communion is the enrichment of another, until we all become ONE in fact as in spirit; as in the intention of the DIVINE MIND we already are.

Malacca has developed a good deal from an agricultural point of view since Britain took it over from the Dutch. They had not done much to help the Malays to cultivate the soil, and the Portuguese less. We gladly note the fact that the Malacca Malays do work the rice-fields themselves, and otherwise engage in trifling industries, which the present Resident-Councillor, Mr. Bland, and Mrs. Bland have encouraged in every way. But the fatalism of Islam and its easy-going immorality, with their natural inaptitude for exertion, seem to preclude much hope for the Malays until they can be roused out of the present conditions.

Whatever be in store for the Malays, Siamese, and Burmese, we think they would be much improved by inter-marriage with the more hardy and energetic Chinese. This will almost certainly take place.

From another viewpoint, and from personal knowledge of the Chinese as Christians, I feel perfectly sure that the Chinese will be the leading apostles and evangelists, as well as the pastors, of the Far East.

Penang, or Prince of Wales Island, was taken possession of on August 11, 1786, by the reading of the proclamation by Captain Francis Light. To Light and to Raffles we owe our position in Malaya.

Francis Light began his life as a naval officer, but went out to the Far East as a passenger in 1765. He afterwards was a Captain in the East India Company's service, and acquired Malay, Siamese, and other languages. He traded for the most part to and from Salang (now known as Junk Ceylon). Here the chief of the island was a Malay. The headman of the island nowadays is a Chinese, and the island bears a Chinese name—Tong Kah. Light settled

in Selang, and became very much like a Malay. In 1772 he married Martina Rozells, who, though she bore a Portuguese name, has been traditionally spoken of as a Malay Princess, daughter of the Sultan of Kedah.

So early as 1771 Light had suggested, in a communication to Warren Hastings, that Penang should be made a British settlement. By 1784 an attempt was made to found a settlement at Achin, but it was unsuccessful. Light again reported that his friend, the young Malay Raja of Kedah, was willing to cede Penang to the British for a payment of \$6,000 a year. This sum is still paid annually to his heirs.

But both Siam and Burma made claims on Kedah and other Northern States of Malaya. It appears that formerly the Sultan of Malacca had been chief over the other states. On his fall under the Portuguese, Siam and Burma stepped in to exercise authority over the states lying to the north. The Rajas of Kedah had sent the *bunga mas*—i.e., the golden flowers—as a sign of submission to whichever kingdom at the time seemed to be most formidable.

Penang, when Light took possession, was a vast jungle, with a population of only about sixty souls. In former times there had been many more people on the island, but they were mostly pirates, and the 'King' of Kedah had killed many and driven the rest away. By 1789 the population had grown to some 10,000, and by 1795 to 20,000, including 3,000 Chinese, a number of whom were glad to escape from the Dutch at Malacca. In 1901 the population of Penang Island, Province Wellesley, and the Dindings was 248,207!

Captain F. Light had it in his mind to make Penang free from taxation, and suggested getting a revenue from 'retailers, a spirit farm, ground-rents on houses, and import duties on alien goods.' By 1789 the reported imports were already \$600,000 per annum. In 1790 a Chinese from Achin, by name Chy Kay, began pepper cultivation in Penang, as Seah Eu Chin was the first to begin the same in Singapore.

Penang prospered so well that the Raja of Kedah grew

very jealous of Light and the British, and built a fort at Prye on the mainland opposite Penang, some two miles from George Town, the principal centre of Penang trade and residences. Prye is now the terminus of the Federated Malay States Railway. Light attacked and defeated the Raja of Kedah and as the result a treaty, more satisfactory to both sides was concluded. Light had his own views of the capabilities of Penang, and thought it was able to sustain a population of about 50,000. He, as already stated, became very like a Malay in dress, manners, and language, but remained a most loyal Englishman, and was a real Empire-builder. He built more wisely than he knew. He died, and was buried in Penang on December 20, 1794.

Although Penang was acquired with a view to extending commercial relations with the Malay States, no advance was made south of Kedah until 1818, probably owing to their state of great unrest. Embassies were sent to Perak and Selangor, and friendly trade relations were established. Perak was invaded by Kedah, urged on to do so by Siam. The Raja of Perak appealed to Penang to protect his territory, and offered substantial terms; but nothing was done just then.

By 1825, however, Pangkor and the Dindings were ceded to the British, on the understanding that piracy should be stopped, and Britain give such protection as Penang might deem right, on appeal.

Province Wellesley is about forty-five miles in length by four to eleven miles in breadth, and has an area of 270 square miles. It was acquired in 1798 in the usual way—when need arose to put down piracy.

In 1805 the East India Company made Penang a presidency of equal rank with Bombay and Madras. By 1826 Singapore and Malacca were united with it. But in 1837 the seat of government was transferred from Penang to Singapore.

The 'Straits' population grew from 423,384 in 1881 to 572,249 in 1901, and it will increase with every census.

VII

THE FEDERATED MALAY STATES

PERAK, SELANGOR, NEGRI SEMBILAN, PAHANG

THE Federated Malay States are entirely under British control, with the semblance of native Home Rule under the Malay Rajas. They are now grouped under four Residencies—three on the west side of the Peninsula—Perak, with its capital of Taiping ; Selangor, with its capital Kuala Lumpur, which is the headquarters of the whole of these States ; and Negri Sembilan, which includes the smaller States of Sungei Ujong and Jelubu, with Seremban as their capital. The other residency—Pahang, with its capital Pekan—is on the east side.

The population of these States in 1901 was 678,595, of which total 299,739 were Chinese, 312,486 Malays, and 58,211 Indians, besides 1,422 Europeans and Americans, and 1,522 Eurasians. The grand total for 1891 was 418,527, of whom 163,821 were Chinese, and 232,172 Malays. The Indians were 20,177, with 719 Europeans, and 565 Eurasians.

The total imports of the Federated Malay States in 1895 were \$22,653,271. In 1904 they were \$46,955,742. In 1905 they stand at \$50,575,000.

The total exports for the same periods are : 1895, \$31,622,805 ; 1904, \$77,620,084 ; and 1905, \$80,058,000.

Under revenue and expenditure for the States the revenue for 1904 was \$22,255,268, and the estimated revenue for 1905 is \$25,209,820. Ten years ago (1895) the revenue was \$8,481,007. The expenditure of 1895 was \$7,582,553, while that of 1904 rose to \$19,318,767,

and the estimated expenditure for 1905 is \$32,417,260. The reason why expenditure can so far exceed revenue is due, we understand, to the fact of large surplus revenues, said to have accumulated to some \$25,000,000 !

Under the principal items of the estimated revenue for 1905 are the following :

				\$
Licenses	..	..	..	5,998,897
Land Revenue	..	..	..	741,685
Customs	..	..	..	9,705,855
Posts, Telegraphic, and Stamps	..	..	..	307,200
Forests	..	..	..	523,100
Railways	..	..	..	3,615,000

In reply to inquiries made of the secretary to His Excellency the High Commissioner of the Federated Malay States (Sir John Anderson, K.C.M.G.), we are informed :

1. 'Licenses cover the revenue collected from the following farms: Toddy (for arrack), jungle and sea produce, opium shops, and miscellaneous; also licenses for boats, fishing, auctioneers, and petition writers.' Upon which we must remark that this, indeed, is a most extraordinary jumble! But surely, as we have a 'Gambling Farm,' it ought to be stated in plain English, and not lie hidden away in 'Miscellaneous,' or wherever else it may lurk! But the present administration is not to blame for such a very un-English way of hiding an ugly fact.

2. 'Customs include export duty on tin, gold, coffee, sugar, gambier, tapioca, rubber, pepper, copra, and tenths on sundry exports; import duty on opium, weighing fees, and miscellaneous duty on other articles.'

The name of Sir Andrew Clarke, G.C.M.G., will be for all time associated most honourably with the Malay Peninsula. He it was who inaugurated that peaceable policy which gained the confidence and won the respect of the Malay rulers, and brought stability of good government, with commercial prosperity in its train.

His successors have steadily pursued the same lines of open and fair dealing with the Malays and Chinese and others who have come to make these lands the great material success they are. Sir William Jervois, Sir



COCOANUT PLANTATION, MALAYA.

To face p. 40.

Frederick Weld, Sir Cecil Clementi-Smith, Sir William Maxwell, and Sir Frank Swettenham, with Mr. Hugh Clifford, C.M.G., are all men to be held in honour in greater or lesser degree for what has been done for the native States.

The constant disturbances which were taking place in all these lands prevented the growth of local trade, and gave grave concern to the officials and merchants of the Straits Settlements.

Under the stipulations of 1825 the Raja of Perak agreed to receive a British official whenever he wished to visit him at Kota Lumut. But no special need arose till the terrible faction fights between different sections of the Chinese, with outbreaks also between the Chinese and the Malays. The Sultan of Perak was too indolent to try and govern his unruly subjects, so gave to one Inchi Jaffar the privilege of collecting the tin royalty in the mining district of Larut, and was content with handsome presents in return. In 1862 this man died, and his son, Nga Ibrahim, sided with the Hakkas, and drove the Cantonese out of the State. The British Government held the Sultan responsible for the disturbance of trade. A payment was made of \$17,000 by Ibrahim, and he was constituted Muntri, or 'Prime Minister,' of Larut. Again a great fight took place in 1872, and this time the Muntri took the side of the Cantonese against the Hakka Chinese. The Hakkas tried to move the Penang authorities to redress matters, but failing to get support they made large preparations to pit their secret society, the Ghee Heng, against that of the Cantonese, the Hai Sang. Things looked and were serious, so in February, 1873, the British prohibited the exportation of arms and ammunition to Perak. But the Chinese attacked each other by land and sea, and the secret societies carried the war into Penang itself by blowing up the house of the Muntri of Larut. Now was the time to act, and the man was not wanting.

Sir Andrew Clarke, R.E., was newly out, but his innate sense taught him what should be done under the circumstances. A personal friend of his, who recently reviewed his 'Life,' quotes what Sir Andrew said to him on one

occasion: 'If I had drenched the Malay Peninsula in blood, conquered it with an army instead of by persuasion—why, I should no doubt have been made a peer, and be sitting in the House of Lords.'

His reviewer says: 'He had a passion for the good name of his country, and his nation-building was based on the sure foundation of ideals, which became the facts of eternity. In fine, Sir Andrew Clarke was a man with a soul and heart, with a personality and ideas. His services will rank with those of the great English pro-Consuls, when the crack and tumult of some imperial fireworks have spluttered out in night.'

Once by the simple courtesy of offering a cigar to a native chief he was saved from a planned assassination. He himself said: 'Standing as we do here on the grave of ancient empires, let it be our mission to gather their scattered fragments, and form them into the cradle of a new and fair dominion federated in justice and morality, which will exceed in usefulness to mankind and in honour to our nation and faith (Christianity) all that has preceded it on these shores.'

Sir Harry Ord, Sir Andrew's immediate predecessor, had harried the piratical craft off the Straits by using men-of-war, but these withdrawn, matters became worse. So the Chinese got their own way by sea as well as by land for a while.

The man who did more than anyone else to get the Chinese to come to reason was Mr. W. A. Pickering (now C.M.G.). He had known the Chinese closely and intimately in Amoy and Formosa, where he was a pioneer in the Customs service, and afterwards in a mercantile firm. While in Formosa he became acquainted with Dr. Maxwell and other missionaries, and it was through Dr. Carstairs Douglas of Amoy that the Straits got such a capable civil servant as the founder of the Chinese Protectorate, by whose name—viz., 'Pi-ki-lin'—it is known to this day.

He went alone and had interviews with the Chinese headmen of the contending factions, and succeeded in getting them to come to terms. They disarmed, and sub-

mitted their whole dispute to the Government for settlement in the interests of peace, that they might get to work again. Mr. Pickering was well entitled to the Perak medal which was given him. In after-years he had to leave the service, in which he was nearly killed in the discharge of his duty, with a substantial Government recognition of his work and devotion to his duties.

He got the headmen, and others got the Malay chiefs, to come to the island of Pangkor to meet Sir A. Clarke. There Captain Patterson, Mr. (afterwards Sir) F. A. Swettenham, Major McNair, and Captain (afterwards Colonel) S. Dunlop, R.A., C.M.G., met with the Raja Muda, and after some days' delay the Pangkor Treaty was signed on January 20, 1874.

• Later on in the same year Sir Andrew appointed as British Residents, Mr. J. W. W. Birch in Perak, Mr. James Guthrie Davidson in Selangor, and also in Sungei Ujong. Their duties were, to assist the native rulers in the collection of revenue and in the administration of affairs.

• To enable the British better to keep order, Province Wellesley was now definitely taken possession of, though it had been ceded so far back as 1789. On November 2, 1875, Mr. Birch was murdered by Malays while bathing at Pasir Salak. Sir William Jervois, the Governor, sent a force to arrest the murderers, the Sultan Abdullah was deposed and banished to the Seychelles, and the ex-Sultan Ismail was sent as a State prisoner to Johore. Sir Hugh Low was then appointed Resident of Perak, and he was succeeded in May, 1889, by Sir F. A. Swettenham, who spent the whole of his official life in Malaya.

The Residents are assisted by a staff of both native and European officers. The prosperity of all the States has been remarkably rapid and satisfactory. This has greatly improved the conditions of native life, and given facilities for trade to all interested. Supreme authority in each State is vested in the States Council, consisting of the Malay Sultan, Raja, or chief ruler, the higher native authorities, and the principal British officials, who are all under the Governor-in-Council, as are the officials in the Straits.

The whole revenues, after paying salaries, are spent on the development of the States. Loans have been made by those on the west to Pahang, and also to the independent State of Johore, for the completion of the railway system to connect Singapore with Penang.

It was not till 1887 that, by an agreement with the Sultan of Pahang, a Resident was sent to his State, which is the most backward of all the Protected States. The Sultan of Pahang, Wan Ahmed, got his position by force in 1865, when a treaty was made with him by Johore, under the sanction of the Governor of the Straits. When Pahang came into the Federation it was divided into four districts—Pekan, Kuantan, Temerloh, and Ulu Pahang. When need arises, unless Siam protect capital and labour, eventually the other States will pass into the peaceful Federation, to the mutual benefit of all concerned. The most recent advance in the control of the Peninsula has been the recognition by Siam of British rights of interference in Kalantan.

The strong bid by Germany for influence in Siam may be not merely in the interest of commerce.

The Siamese Malay States are Kedah, with Junk Ceylon, Kalantan, Patani, and Tringganau. The three last, on the east coast, are in a most pitiable plight, and quite uncivilized. Kedah, being nearer to healthier European influences, is much further advanced.

One may see real Malay life in those Eastern States. Mr. Hugh Clifford, when Resident of Pahang, made a study of the Malays by living among them in native fashion. He has written some good and appreciative books about them, and would gladly give them the chance, if they would take it, of bettering their present condition.

There also are to be found the wild, or rather shy, Sakais, who, like the Jacuns of Johore and the Semangs farther north, are the aborigines of the Peninsula, of whom there are several thousands, living their own lives far from human ken.

Pahang is the gold-bearing State. But the auriferous mines have not, so far, been as successful in results as have

been the tin-mines of the other States. Perhaps the Chinese will 'come here, and, as they have in their tin enterprises, make profits and to spare where Europeans with their expensive plant and staff have failed.

Of Pahang the history is little known. In olden times it seems to have been troubled by invasions from Siam and Malacca. But it does not seem to have been much visited by the Portuguese or the Dutch. Its exposure to the strong China seas for half the year, during the north-east monsoon, formed in a measure a protection.

It appears that the English once had a 'factory,' or trade settlement, at Patani, where they arrived in 1612. 'Some of the English,' says Purchas, 'came to Patani with a letter from his Majesty [James I.] . . . they obtained grant of a trade on like conditions to the Hollanders, who had their factory there ten years before this time.' With the founding of Singapore recommenced this long-discontinued intercourse.

A visit to the Federated Malay States made in 1903 was indeed a great treat as compared with a sight I had of them in 1887. Then, I went in the little coasting steamer *Bentan*, which had a heavy cargo, with heaps of malodorous 'durians,' the sweetest in taste but the most evil-smelling of all fruits. The Chinese passengers were in such numbers, that the eight or ten European passengers had to step over them when they moved. There was great need of the application of 'Plimsoll's mark.' One of the passengers, Mr. James Sword, was on his way to visit Mr. Rodgers the Resident of Selangor, about the working of tin. This led to the formation of the Straits Trading Company, the most prosperous of all Straits enterprises. The *Bentan*, afterwards in a collision with the *Fair Penang*, was sunk with great loss of life close by Batu Pahat, a river of Johore. Now, there is a good service of steamers to all the States except to Muar, where the river is so shallow at the mouth that only small craft can as yet enter. But the entrance could be much improved.

In 1887 Klang the port of Kuala Lumpur in Selangor, and Teluk Anson in Perak, were in a very primitive state

of development. There is now a splendid railway system in the Western States, with comfortable steamers running from Prai to Penang.

Among the sights of the Far East, are the views of the hills at Taiping in Perak (formerly the capital), and the hills about Kuala Lumpur, over which fine roads run to Pahang. Here the Government buildings and gardens are better than those of either Penang or Singapore, only excepting the beautiful garden and waterfall at Penang, which cannot easily be surpassed.

Tin has made the States, with their signs of general prosperity, and comfort if not luxury, what they are to-day. But coffee has also played a part, and so has sugar, which is much in evidence on the large 'Caledonia' and 'Batu Kawan' estates, which I visited. Rubber is now to the front. In these States, and the Indian end of the States generally, a goodly number of our fellow-subjects from India are employed, as one would expect; still, the Chinese here also more than hold their own.



TRAVELLER'S PALM, WITH REV. J. A. BETHUNE COOK
AND MRS. BETHUNE COOK.

To face p. 54.

VIII

THE ENGLISH PRESBYTERIAN MISSION

THE Chinese Mission of the Presbyterian Church of England is represented in Singapore, but its large operations are carried on mostly in China itself and in the island of Formosa.

There are twenty-six ordained ministers in the field, all, as in the home pastorate, with scarcely an exception, University men. Of duly qualified medical missionaries there are thirteen men and three lady doctors. Besides these, there are four missionary teachers, and a noble staff of twenty-nine unmarried ladies under the Women's Missionary Association of the same Church, in addition to the wives of the missionaries, many of whom have been, and still are rendering most efficient service.

This Mission works in the Amoy, Swatow, and Hakka regions, from which the Straits and States receive more than two-thirds of all their Chinese immigrants. Government, merchants, and the community generally, are indebted to various scholarly members of this Mission, for nearly all the standard works in these dialects.

It had as its founder the saintly William Chalmers Burns, the friend of Hudson Taylor, who acknowledged that what he had been able to do in the China Inland Mission was done largely, as far as any man was concerned, under the example and influence of Burns. He went to China in 1847, and laid the foundations, not only of his own Church's Mission in South China, but also that of others, especially those of the Scotch and Irish Presbyterian Church Missions in North China. He died at New-chwang in 1868.

Among other notable men of this Mission may be mentioned Carstairs Douglas, LL.D., W. S. Swanson, D.D., H. L. Mackenzie, M.A., D.D., who have gone to their reward; and the Revs. W. M'Gregor, M.A., D.D., J. C. Gibson, M.A., D.D., John Watson, M.A., D. MacIver, M.A., W. Campbell, F.R.G.S., and P. J. MacLagan, M.A., Ph.D. (a nephew of Archbishop MacLagan). We still have with us J. L. Maxwell, M.A., M.D., William Gauld, M.A., M.D., Alexander Lyall, M.B., C.M., Peter Anderson, L.R.C.P., L.R.C.S., William Riddell, M.A., M.D., and P. B. Cousland, M.B., C.M., and others; of whom any community might well be proud. But no reference, however brief, should close without referring to men at home who have 'held the ropes' while their fellow-workers went down the mine to gather jewels for the Master. Messrs. H. M. Matheson and James E. Mathieson, with Mr. William Carruthers, F.R.S., in London; and in Scotland Mr. George Barbour of Bonskeid and his like-minded sons, the late Rev. Robert W. Barbour, M.A., a man of rare good sense and of a singularly beautiful character, and Professor A. H. Freeland Barbour, M.D., F.R.S.E., who has visited all the central stations of the Mission to acquaint himself with their circumstances and their needs, and who is still in touch with the field as a whole.

There are now 40 ordained Chinese pastors, some 200 Chinese preachers and evangelists, and about 200 elders and deacons, many of whom are excellent voluntary preachers and Christian workers. Besides some 40 pastorates, there are 125 organized congregations, and 291 congregations not yet organized, with their own elders and deacons. There are 139 Chinese teachers in the Mission schools. In addition, there are several theological colleges and Anglo-Chinese schools. In the medical mission work, besides the foreign staff, there are twenty Chinese assistants and forty native medical students, who have under their care about 1,000 beds in the fourteen hospitals. In these about 90,000 patients receive attention each year.

The total communicant membership is now close upon 10,000, with 6,000 baptized children and young persons

not yet received to the Lord's Table. These represent, with the catechumens, a Christian community of not less than 50,000 connected with this Mission alone. Of these, there were in the Singapore Mission at the end of 1905 as communicants 312 and 194 baptized children, making a total of 506. During the twenty years and more of this Mission's existence 500 adults have been baptized, and over 600 adults have been received from China and from various parts of Malaya. Owing to the changing character of the population, many have returned to China or gone elsewhere.

The Christian givings of these Straits Chinese and the immigrants have been remarkably good of late years, averaging \$10 per member, which at the late rate of exchange equalled £1 per member per annum. In 1905 the 312 adult members gave \$3,028. They will do much better yet. There are better evidences than giving freely by which the reality of their Christian principles and character may be tested. Still, the money test is not a bad one. When Bishop Warne of Calcutta was visiting Singapore he remarked: 'Yours is the best giving per member I have ever heard of in all this Eastern world.'

The Presbyterian Churches of Singapore, Penang, and Rangoon are ecclesiastically under the Presbytery of London, England.

The Singapore congregation has had an interesting history. In early days Presbyterians worshipped with the L.M.S. missionaries and with the Episcopalians. The first St. Andrew's Church in Singapore was built by money largely raised by Presbyterian Churchmen. To-day the Cathedral bears this name.

With the withdrawal of the missionaries in 1844, the year following the disruption of the Church of Scotland, the Presbyterians took steps to secure a clergyman of their own order. Dr. Guthrie, the famous Edinburgh preacher, was asked to select a minister; and in October, 1856, the Rev. Thomas Mackenzie Frazer, M.A., arrived. Within his first year, a mission to the Chinese was undertaken, with Mr. Tan See Boo, one of Burn's earliest converts, as cate-

chist. The same year the Episcopalians began their Chinese Mission, though Miss Cooke had done 'some good work in that direction already. Mr. Frazer left for Australia in 1860. The second minister was the Rev. John Matheson, who arrived in 1861. In the same year the Rev. Alexander Grant, M.A., came down from the English Presbyterian Mission at Amoy, and shortly after, with Tan See Boo, founded the Brethren's Chinese Mission. His daughter, Mrs. Lovett, born in Singapore, was one of the martyrs in China in 1900. Mr. Matheson died, and was succeeded in 1866 by the Rev. W. Jeffrey, who also joined the Brethren. The Rev. Mr. Copeland followed in the ministry, but died after a short term of service. Dr. Carstairs Douglas happened to pass through Singapore at the time. Through him the Rev. W. Dale came out to the charge in 1871. Mr. Dale is now the Foreign Missions Secretary of the Presbyterian Church of England. On his return home in 1875, the Rev. W. Aitken, M.A., began his ministry in 1876. He was here when I came in 1881, and remained till April, 1883. His successor was the Rev. A. S. Macphree, M.A., B.D., who is now in South Africa. He left in 1889, and was followed by the Rev. G. M. Reith, M.A., now of Edinburgh. He was succeeded in 1896 by the Rev. S. S. Walker, M.A., the ninth minister, who, after ten years' successful ministry, has resigned to seek a home charge. The Rev. J. A. Gray, M.A., has succeeded him.

This Church has always been self-supporting. It has been the nursery of many excellent men now serving the Church in the eldership and membership of home congregations, as the result of the teaching and training of the able men who were their ministers in Sunny Singapore, a place of pleasant memories to many of them. One of the best men associated with Singapore has just passed away in the person of Mr. Isaac Henderson, who was full of good works in his lifetime, and by his will left substantial tokens of his interest in missions, both at home and abroad.

It has been my privilege to serve as a missionary for a quarter of a century in Singapore. I came here at first greatly against my own expressed wish. Though I re-

sponded to a call addressed to me when in our Theological College, Queen's Square, London, it was to go to China. My intention was to work among the Chinese in their own land and their peculiar environment rather than among the Chinese abroad. I was approached on the question of going as minister to Rangoon, but my heart was in foreign mission work among those who had never heard the Gospel. On this it had been fixed, in the first year of my Arts course at the University, by reading the account of Livingstone's being found dead on his knees in the depths of the African forests.

Several fellow-students, Messrs. J. Douglas Watters, W. Kidd, Robert Gardner, W. Michael Smith, and others, with myself, founded the 'Students' Missionary Association' of our college, now Westminster College, Cambridge. In the meetings I had expressed, what I afterwards felt myself bound to act upon—that every man looking forward to the ministry should be prepared to go anywhere God should indicate as his sphere of service; and to go abroad, unless he was clearly shown that he could not do so except by neglecting a more urgent call to stay at home. This was 'high doctrine,' but after a good deal of experience I still think it is 'sound doctrine.' I at least am happy that I obeyed the call and came to Singapore.

During all these years, unfortunately, to a large extent the work and its responsibilities have had to be carried on alone. For a short time we had as fellow-workers two ladies of our Women's Missionary Association, who were supported by the late Mr. J. T. Morton. One, Miss MacMahon, did splendid work in Malay among the Babas and their women and children. When she left to be married, the other lady, Miss Leeky, who worked in Chinese, was transferred to Amoy, but not before she, too, did good service in establishing a boarding-school at Bukit Timah.

By one of the many generously kind acts of the late Mrs. George Barbour of Bonskeid I was able to secure funds to support a colleague. The Rev. Archibald Lamont, M.A., came in 1890, and retired in 1898. Besides working in the Amoy dialect among the immigrants, he

was engaged in educational work, in which he had the assistance of Mr. H. F. Rankin, who was supported by the Scottish President of the Mission, Dr. A. H. F. Barbour. On the retirement of Mr. Lamont, Mr. Rankin and the Anglo-Chinese school were transferred to Amoy. Thus was inaugurated the important work of the English Presbyterian Mission in contributing its share in putting into the hands of China the key with which to unlock the treasures of the Western learning.

My only colleague is the Rev. William Murray, M.A., who joined the Mission in 1902. For his support, again, our Church is indebted to another member of the excellent Barbour family, Mrs. R. W. Barbour of Bonskeid. Mr. Murray is a student of my own college, and has held a charge at home and also in Penang. There he voluntarily learnt Malay, and engaged in mission work. He baptized his munshi Othman, who in early life was in Mr. Keasberry's school at Singapore. Mr. Murray is specially in charge of our Baba Mission, but takes a wise and wide interest in all the affairs of our Church's Mission.

At different times we have received help from some of our colleagues from China; and among those able to stay longest and do most were the late beloved Dr. Mackenzie, the Revs. J. Steele, B.A., and Campbell N. Moody, M.A. The local ministers have always been glad to assist in such ways as they could, but none of them were able to find time to learn Chinese. During my furloughs the Revs. A. S. Macphee and S. S. Walker gave most heartily very efficient assistance in carrying on the operations of the various details of the work.

But it would be quite an omission did I not gratefully refer to the real help that we have ever received from the Chinese themselves. I shall only instance two examples, but it would be easy to multiply their number did space permit.

One brother is a fairly successful business man. He had long been known among Chinese Christians as liberal in helping the poor, and also as ingenious in devising means of getting Chinese to help themselves, which is ever the



MISSION HOUSE, SINGAPORE.

best aid that one can give. In all branches of our work, especially in its practical aspects, he has been of the greatest service. A recent undertaking of his was to give towards and, without any call on our funds, to raise the entire balance necessary to erect a home for Chinese widows and orphans. Not a single building has been erected in our Mission towards which he has not given, and in nearly all he has acted freely as 'clerk of works,' with a great saving to our funds, besides securing us good material, for he has expert knowledge as a contractor. He was one of Mr. Keasherry's original members, and became a Christian when quite young in the family of Mr. Song Hoot Kiam, whose wife was the means of winning him for the Saviour.

The other brother is a different type of man - one I have learned to respect and esteem after many years' close and intimate acquaintance, though after years of hard work he is poor so far as this world's goods are concerned. All told his entire belongings to-day would not fetch \$100. But there are things better worth than money, though some people do not see it, much to their loss. He has never failed to take a service wherever we have asked him to go, and never once would he take his travelling expenses in the island; and he has travelled much, to help us and the Chinese in all the stations. When we sent him on special business to the mainland, we insisted he should take his travelling expenses, or we would not let him go; he would smile, and let us have our will in the matter. There has rarely been any matter requiring delicate handling in which he has not been asked to give his opinion and assistance. For a while he was so urged by the Chinese that he consented to act as their own missionary entirely at their charges. He has retired from that to work his fields again for his own support, but as elder and voluntary preacher his services are as cheerfully and as readily at their disposal as ever.

As a Mission we keep strictly to our Chinese work, leaving to others to give their contribution to the one common task of bringing the Gospel of the grace of God to all classes of every race.

IX

THE SINGAPORE CHINESE CHURCHES

SOME may think we use a very big word for a very small thing when 'Church' is used to designate a company of Christian believers; but here we are well on Apostolic lines, for where Christ is there the Church is, and wherever two or three meet Him we always find the Church, even if it be in a dwelling-house, as in primitive times.

The Church at Bukit Timah was founded thus: One day in 1857 Mr. Keasberry and See Boo, after preaching on the roadside at Wayang Satu, some four miles from town, were invited by some Chinese to open a preaching-station at Bukit Timah. Mr. Keasberry, helped by the Presbyterians, did so. On his death in 1875 the work was continued by the Prinsep Street Church, then under the charge of Mr. Young, an elder of the Presbyterian Church. Urged to do so, the session in October, 1879, took over the responsibility of this Chinese congregation. On this occasion, besides the minister, Mr. Aitken, and Mr. Pickering, one of the elders, there were several Babas present, among them Mr. Song Hoot Kiam.

On my return to Singapore in 1882, after about a year in China, the only piece of work to be taken over for our Synod's Mission was the little congregation of nominally thirty-nine members at Bukit Timah, with the small attap building used as a church. I had from the first the sympathy and help of the members of the Baba Church in town, and they, some sixteen in all, threw in their lot with us when Mr. Young left the colony in 1885.

In 1886 Mr. Teo A. Hok, the Christian merchant of Foochow, was our guest for a few months. He took a real interest in our Mission, and visited with me all our stations, which then were Bukit Timah, Seranggong, Tekkha, Hong Lim Market ('Hokkien Church'), Prinsep Street, and Jophore Bahru. He not only went to the homes of the people, but also to the prisons and the leper and general hospitals.

One day, when in the jungle at Pandan and Jurong, he suggested to our people that they should put up a decent church building for themselves at Bukit Timah. They readily assented, and in true Oriental style thanked him, and hinted that he should build it. He bluntly said 'No,' but gave them to understand he would help them if they did what they could. The present building is the result, and towards the cost he only needed to give one-fourth. No part came from England. Indeed, hardly any of our buildings in the first instance received any money from home, but were built by what we could raise locally from the Chinese and our own countrymen. The foundation-stone was laid on August 3, 1887, by an esteemed elder of the Presbyterian Church, Colonel S. Dunlop, C.M.G., and the opening service was conducted by Dr. Mackenzie, who that day at my request baptized one of our prison converts.

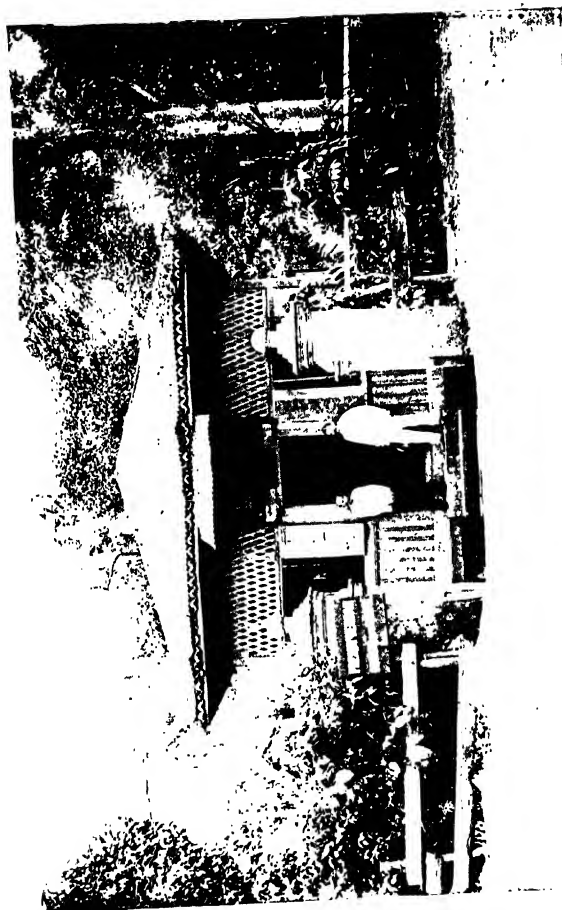
Teo A. Hok, or Ku Ko, as he was called, was a typical Chinese. He began life as a 'house-boy' in Amoy, his native place. He served his European master so satisfactorily, that he gave him a handsome bonus, with which he traded and grew rich. He had business relations with Japan and the Straits (where he had as his partner the Siamese Consul, Mr. Tan Kim Cheng), as well as with Formosa and in China. He was the founder of the earliest Anglo-Chinese college in China, at Foochow, by the gifts of a large house and a considerable sum of money.

He was a most genial man, of ready wit. He once addressed a large number of the leading Chinese in Singapore, and told them he did not see why they should copy the foreigner only in patent leather shoes and bowler hats.

He suggested they might 'try reading the Bible and going to church, and indeed becoming real Christians.' His wife was the first Chinese lady to visit England at her own charges. She went with the Stewarts of Foochow, who were afterwards martyred.

One of the important parts of the missionary's episcopal duties is to attend to the necessary discipline of the Church, to train the people to value a strong and pure membership. A few faithful men and women by their life and character are worth more than crowds counted merely by the head-mark. Discipline is a most painful and thankless task, but loyalty to the Master demands it, whatever be the consequences. The preachers, elders, and deacons, who alone know all the facts, are usually the first to suggest investigation and action, but the 'Bishop,' the 'Mok-su'—*i.e.*, shepherd teacher—has to give effect to their decisions. The native pastors take the same course in their own jurisdictions, all cases of excommunication being passed on to the Presbytery. Caution as well as courage is required, for there is the greatest need to review the whole case before taking the final steps, lest unworthy motives and prejudices have been at work.

Bukit Timah had for many years a good preacher, who was very helpful in the Mission otherwise. Khou Iak Sek came down from Swatow, from a Christian home, but still unbaptized. After some years in our employ as a servant, I baptized him. He was a young fellow of decided ability, though at first compelled to support himself as a hawker, a task he did not like. At his own request he came into our household as a 'waterman,' but soon became 'boy.' During the years he was with us he made diligent use of his time in reading and improving himself. At Chinese worship daily I had constant opportunities of testing his advance in Christian knowledge. He acted as a voluntary preacher in the prison on Sundays, and also in the open air and other services. Thus he won his spurs, and was placed in the Swatow College, where he was trained under Dr. Mackenzie. He proved a most useful worker until his sudden and unexpected death in 1903, while I was absent



MRS. NG NGOK. EM. REV. WM. MURPHY.

MISSION CHURCH, SERANGCONG.

in Penang. When the Boarding-School and Orphanage was commenced in 1890 at Bukit Timah, it was Iak Sek who took charge, and with only short intervals he had the management of the institution for some thirteen years, doing double duty as preacher and teacher at the same salary others were getting for preacher's work alone, without the exacting duties which the school demanded and received from him. .

I never found him shirking his work, and he was ever most willing cheerfully to go with me on the many long walks we used to take into the jungle in the earlier pioneer years. We spent many happy hours conducting worship in the homes of the people, and had occasionally in private to exhort or reprove, as each case required. He was ever ready to help by frankly stating his opinion, when asked, as to difficult cases. Often he had to suffer from those whose cases had been made clear to us, and which needed to be dealt with. As servant, student, fellow-worker, and friend for over twenty years he was a brother beloved, and such was his worth we feel the loss of him to this day, and long to see others take the place he used to fill.

The Seranggong Church was formed in 1883 by several of our Bukit Timah people who had gone to live in the Ponggul district near by. They held meetings in their own houses at first, then rented a house near where our church now stands. This was built in 1886. In that year also the Jollere Church was erected. The Tek-kha congregation was formed in 1883 in a hired room in Prinsep Street, and afterwards met for a while in Selegie Road. In 1885, when by the kindness of Singapore merchants resident in London we were able to purchase the old L.M.S. building which had been erected by Mr. Keasberry when he was in the London Society, Prinsep Street Church became the headquarters of the Baba and the Tek-kha congregational enterprises. In 1883 also began the Hok-kien Church, for which we had the loan of a preacher from Amoy for two years. This congregation has had a continuous history, but a long weary time of wandering. It was first located in the Hong Lim Market, then for a while

in Tanjong Pagar Road. Not far from this, it now possesses the finest and most suitable buildings of any in our Straits Mission, but only after many years' earnest pleading for funds to locate the building in a central position likely to reach the immigrants from Amoy. The Gaylang Chinese Church was opened in 1896, and Paya Lebar in the jungle in 1904.

The foundation-stone of the Tanjong Pagar Road Church was laid in June, 1904, by His Excellency Sir John Anderson, K.C.M.G., shortly after his arrival to take up his appointment as Governor of the Straits. On this occasion he expressed his pleasure to be present as a Presbyterian, and assured the Chinese that he was sure if they were Christians they would give the Government very little trouble. On the following January the church was opened by the Rev. Thomas Barclay, M.A., on his way to Formosa. The Chinese pastor is the Rev. Tay Sek Tin, who is an excellent man of proved ability and usefulness, in spite of his very precarious health. His old Mission, the L.M.S. at Amoy, has made several attempts to get him back as college tutor or as a pastor, but so far we have succeeded in keeping him, and hope he will continue with us.

In addition to the church building, there is upstairs a large lecture-hall of the same area as the church, and which serves many useful purposes. Here are the book-room for the sale of all sorts of good Chinese literature, and the Chinese Free Reading-room. These we had for some years in Cross Street, till we found ourselves in possession of these commodious, light, and cheery quarters. Here also is the 'Su Po Sia,' a meeting-place where Chinese are encouraged to discuss subjects affecting the welfare of China and the Chinese, and here also the Christian Endeavour movement has its headquarters.

It is always a pleasure to help the pastor in his work, as I have been invited to do, when there was a Communion service and the ordination of elders. These are appointed for a term of only five years, which enables the Church to drop men who are undesirable or are not working for the good of the congregation. A man recently

baptized has been a Christian for years, but has always delayed taking this step in the hope that all, or at least some, of his family would be baptized with him. Now that he has given them the lead, we hope to see some really prepare, and follow him. He has given largely to this church, and has sent at least \$2,000 towards church and school buildings in his native village in China. Yet there are people who in the plenitude of their ignorance will tell you that the Chinese only come about for what they can get out of the foreigner. They, forsooth, do not believe in missions! Do they believe in Christ? If so, they have no option—they must believe in missions.

X

A TIGER' STORY

JUST as I write I have heard of the death of our first convert in Muar. His case brings to my mind a story which illustrates how missions shape themselves in some minds, or rather rest hazily there.

A Colonel who had seen some service in India was sitting in a London clubroom having a quiet smoke, when a conversation arose on the subject of missions in India. He listened for some time, then smiling, with a superior air, ventured the astounding remark that he did not believe that there was a single Hindu Christian in all India. A man opposite to him said he was quite right, for no Indian could well be a Hindu and a Christian at the same time. The Colonel, rather testily, admitted the correctness of the remark, but added he meant that there were no Indians true Christians.

'Well, Colonel, you have been in India, and ought to know, but we have heard other opinions on the subject, and they do not quite tally with yours.' There was a pause. 'Now, Colonel, excuse me, but I have met a lot of fellows who have been in different parts of India, and they tell me they have never seen a tiger, and are as sure as you seem to be about converts, that there are none in India. They say at least with as much emphasis as you do that they have never met a single one. Do you mind telling us how you happened to see the many tigers you have told us you shot when there?' 'Why, sir, I went where they were, and so was able to bag them.' This he said with a snap as he closed his jaws rather savagely at his fellow-clubman.

But not yet was he quite prepared to let him off, so he calmly remarked with an honest, steady glance at the inconsequential Colonel: 'Perhaps you did not go where the converts were, and so did not see them.'

We have both tigers and converts in Malaya. I have seen many dead tigers, and a goodly number which were caught alive. There is a good deal of game, large and small. In the country districts there are still to be found wild animals, such as the tiger, panther, deer, wild boar, and monkeys. On the mainland there are also the elephant, tapir, rhinoceros, and 'sladang,' which is a magnificent specimen of the bovine type, a so-called bison. Snakes are numerous, and many very prettily marked, and the cobra and python are not infrequently met with. Crocodiles are found along the banks of all the muddy rivers. There are also a considerable number and variety of birds, and the 'flying foxes' I have seen in the fruit seasons darkening the skies as they passed overhead. Of creeping things there are many kinds--centipedes and scorpions, with the ants in great variety. The 'termites,' or so-called white ants, are ever with us, by their destructive habits doing great mischief. Shell-fish, coral, and denizens of the seas, with sharks, abound, as in all tropical regions. Butterfly and moth life presents many most beautiful forms and colours, from the large Atlas moths to the tiny silver species hardly discernible to the naked eye.* Beetles and insects afford a happy hunting-field for what our American cousins call 'bug-hunters.' The shrill, strident calls of the cicadas at sundown make a deafening noise, and the lull which prevails immediately after is in striking contrast. But in the jungle there is never by night or day, so far as I have observed, what some call a 'dead silence.'

Now for the convert. I first met Tshua Gek Lim in 1890. I had gone to Muar with my friends Dato and Datin Meldrum of Johore. It was our first visit, and we went and returned in His Highness the Sultan's steam yacht, and were able to see everything to the best advantage.

On arrival at the port of Bandar Maharani, which had

been founded some few years before by the Sultan's Chinese wife, a very capable business woman, we were shown the 'lions of the place,' among them a young elephant lately caught and a huge python. Ascending the river along its many windings we got magnificent views of Mount Ophir. If it had been arranged to order, we could not have had a more striking view of a crocodile in mid-stream. It literally stood with extended jaws until our launch came quite near it, then it dropped and sunk out of sight. The Muar River is full of them. The last time I was there, on returning, after being in the blazing sun for several hours, and not seeing very distinctly, I was about to step from the Chinese 'sampan,' or boat, on to what looked like a log of wood by the bank of the river near the mission-house. Fortunately I saw my mistake in time. It proved to be an ugly saurian. On a former occasion, one came up to our cook-house, but a Malay came along with his gun, shot it, and gave it to me.

My first meeting with Gek Lim was in the Muar Hospital. I went to see him, for I had heard how he happened to be there. He and a comrade were out in the jungle working together. Suddenly a large tiger swooped down on his companion, and was about to carry him off, when Gek Lim instinctively turned round with his 'chon-kul,' or native spade, to strike the brute. The tiger dropped its victim and gave Gek Lim a back blow with its paw which felled him to the earth. It then picked up the other man and bounded off. The side of Gek Lim's face was knocked in, and portions of the skull had to be removed. His eyeball was hanging out when I saw him, and this also had to be cut away. He made a very good patient, as Chinese usually do, and had no feverish symptoms as Europeans undergoing such treatment most certainly would have had.

He heard the Gospel in hospital from our preacher. After he was instructed, and truly converted he was baptized. Since then I have received into the Church at Muar not a few who have proved true Christian workers. Gek Lim remained faithful to the end, and was helpful in



MUAR MISSION SCHOOL: LIAU THIEN-JAH, PREACHER, AND HIS MOTHER.

bringing others to the Lord. For a while he was a dresser in the hospital, then cook ; and later he had a little shop of his own. He not infrequently, when preaching on the streets, or in the moonlight prayer-meetings (held at full moon every month), used to tell how God ' laid hold ' of him by means of a tiger. And there was only the note of sincere gratitude in all his story of that dreadful experience.

The late Sultan of Johore was always most kind and gracious, and he gave me as his reason that he had a great regard for ' Tuan ' Keasberry, whose work he understood I was carrying on. He gave us the excellent site we have in Muar alongside the Government Hospital. He gave also several hundred dollars towards our mission buildings, and offered to finance a school ; which he would probably have done had he been spared till the project could be carried out. The buildings were put up in 1893, under the careful and constant supervision of Dr. J. J. L. Wheatley, to whom we as a Mission are much indebted.

Liau Thien Iah, our preacher at Muar, is a Johore convert. His father was one of the earliest converts in the American Baptist Mission in Swatow, and one of the very first Chinese graduates (' siu tsai ') to become a Christian. The mother strongly opposed her husband, and for long refused to be called a Christian. Brought from China by her son that he might care for her in her extreme old age, she has been much softened by his kindness, and now attends Church, though sometimes her old bitterness of disappointment comes out when she speaks of her husband's giving up his chances in life to become a Christian. The son is, without exception, the most reliable and useful man we ever have had. A hard, steady worker, he teaches in the school all the week, and preaches on Sundays, and frequently on week-nights. When the school is closed for vacations, he visits the scattered Christians in the outlying districts, and through them gets at the heathen.

Yes ! there are tigers (we have often seen their footprints), and there are converts, too (we know them by their daily walk). The former will decrease, but the latter will increase, and that abundantly.

XI

THE SULTANATE OF JOHORE

FROM an article by, I understand, a Malay official I transcribe this interesting résumé: 'Johore has a history which extends back to Portuguese days. It took an important part, only second to that of Achin, in the 140 years' struggle over Malacca between the Portuguese and the Dutch. At the beginning of last century the central authority of Johore Sultanate having been removed from the mainland to the Lingga and Rio Archipelagos, little cohesion remained among the different feudatories. Thus the hereditary Bendahara (in Pehang) and the hereditary Tomonggong of Johore (in Bulang) had virtually become independent rulers. The titular authority of the Sultan over them was little more than a survival of the past, though at times it might suit a superior foreign power to magnify it. The Dutch, for example, when ousted from Malacca in 1795, and debarred by the issue of the Great War from all hope of returning there, sought to make some settlement in the Straits. They had already taken Rio (Riau) under their protection, and they now took possession of the Carimons and other islands as subject territory. Consequently, the Tomonggong removed from Bulang to the Singapore River, where he established himself a few months before the expedition to Java in July, 1811. After the restoration of the Dutch possessions at the peace, all the former dependencies of Johore, including Bulang and the Carimons, were comprised somewhat questionably in the Netherlands' India dominions, the Johore rule being thereafter confined to the mainland and closely adjacent islets.'

Following the British occupation of Singapore, by a treaty in 1855 the *de facto* administrative rights of the Tomonggong were acknowledged. Johore Behru became the capital. The northern district of Muar, which in former times had been part of Johore, was reunited in 1877. Then in 1885 the son of the Tomonggong, now called Maharaja (Abu Bakar), was recognised by the British Government as Sultan of Johore.

The form of government of this independent State to-day, in accordance with a constitution prepared and promulgated by the late Sultan before he proceeded to England, where he died on June 4, 1895, is akin to that of a constitutional monarchy. Its internal affairs are conducted after the Straits model, with modifications necessary for a nominally Mohammedan people. It can have no foreign relations, as by treaty it is bound to Britain, to which its present position and prosperity are entirely due.

Johore is surrounded on three sides by the sea, on the fourth by Malacca, Johol, and the river Endau, which is the boundary between Johore and Pahang. Its area is about 9,000 square miles, and its population cannot be less than 300,000, of whom more than two-thirds are Chinese. The Malays in all are only about 50,000. So far the Chinese and Malays have been confined largely to the coasts and river-banks. The interior to a great extent is still virgin forest, where the wild Jacuns hide away from the Malays; who, when they came long ago from Menggang Kebau, in Sumatra, drove them inland.

The country is still largely unexplored, but the State railway, which is to run some 120 miles from Johore Bahru to Segamat, to connect Singapore with Penang, will open up Johore and all its wealth of agricultural and mineral products to the Empire and to the world. This railway system is finished except the Johore portion, which is now approaching completion.

Years ago I one night dined in an attap shed of the most primitive construction in the jungle at Ang-tshukang, seventeen miles from Johore Bahru, with several of the surveyors from England who were working

along the Sekudai River towards the Blumut range of mountains.

We had an out-station there, in what proved to be a most malarious district, causing the death of one of our preachers and the very serious illness of another. I believe my frequent attacks of fever were greatly aggravated by my visits to follow up a goodly number of our people from Bukit Timah who had gone there. Our 'church' was a building on piles, after the ancient style of the lake-dwellers, in a fearfully muddy swamp, near to the houses of others who had not studied the laws of sanitation. Mercifully it was swept away by a flood. Our people gradually left the district; but the effort there was not without results, which remain till this day. One thing was very evident, that the Chinese headmen did not like our presence, as our teaching and practice were against their evil system of keeping the people in these interior districts ever in debt to them, by means of ministering to their lowest animal appetites and lusts. Experiences there were not without their value afterwards, especially in the Muar region.

The Muar is the largest river in the south of the Peninsula. It takes its rise in Negri Sembilan. The Endau flows from the Segamat hills, and the Johore from Mount Blumut, which some regard as higher than Mount Ophir, in Muar, which is over 4,000 feet. It used to be considered until quite recently the highest in the Peninsula, but now we know that Gunong Tahan, in Pahang, is about 8,000 feet high. Recent travellers describe it as very precipitous in places, and as affording magnificent views of the surrounding country. But there are few climbers of mountains in these lands.

Only the Chinese are capable of opening up the Peninsula. They are born agriculturists. In classifying, the Chinese make the agriculturist follow in order and honour the scholar class, from which the civil officials are chosen. The Emperor follows the plough in early spring every year to lend dignity to farm labour. Then come the artisans, and the merchants and shop-keepers last of all.

In the State of Johore they cultivate gambier, pepper, tapioca, sago, and cocoanuts, also coffee, tea, and cocoa. Muar has immense quantities of the areca-nut, palm-tree (the 'pinang'), from which the island Penang takes its name. Rubber is now being extensively planted.

Tin and other minerals, chiefly iron, are found in Johore and Muar, but have not yet been much worked. Little rice is grown in Johore. The Muar riverine districts, with fine rich alluvial delta country, are most suitable for its extensive cultivation.

All our rice for the Straits is imported from Burma Siam and China. A short blockade would cut us off from food-supply, a very serious matter with, besides ourselves, hundreds of thousands of rice-eating Asiatics within our gates.

With the establishment of the steam saw-mills by the late 'Dato' Meldrum in 1860 Johore first began to be opened as a residence not only for Europeans, but also for the Malay Tomonggong, Princes, and people of Johore, who previously had lived for the most part at Teluk Blangga, near Keppel Harbour, the entrance to Singapore.

James Meldrum was born at Edinburgh in 1821. He was brought up at Duddingstone, and had as his play-fellows the sons of the Rev. John Thompson, the famous Scottish landscape painter. At school in Edinburgh, then in a business house in Glasgow, next for a time at St. Kitts, afterwards at Calcutta, he came to Singapore in 1848. He visited China—Canton and Peking—where he saw the Temple of Heaven in these early days. He then went to Borneo, and became secretary to Mr. William Napier, the Lieutenant-Governor under Sir James (Raja) Brooke of Sarawak. After a term of service with Raja Brooke's Government, and in the employ of the Eastern Archipelago Company, which worked the coal-mines of Labuan, Mr. Meldrum traded on his own account with the wild Kyans up the Baram River, Borneo, with whose chiefs he entered into blood brotherhood.

In 1859 he entered on the enterprise of his life at Johore,

and became the real pioneer in opening up that land to commerce. The land for our Mission in Johore and Muar, and the settlement, of 286 acres, at Tampoi where there is to be a railway-station, I was able to secure as gifts from the late Sultan, largely through the Dato's friendship, but also as an expression of the Sultan's esteem for the Datin, who was a daughter of his old tutor, the Rev. P. B. Keasberry.

Mr. Meldrum, on his arrival in Borneo, entered on a life-long and valued friendship with the Hon. Captain Henry Keppel (afterwards Admiral of the Fleet). Sir Harry, as friends called him, paid two visits to Johore after the age of ninety. Both visits were greatly enjoyed by the two veterans, and those who had the pleasure of meeting the Admiral in 1900 and in 1902 will always cherish bright pictures of one of the most sprightly, kindly, and sympathetic of men. The Queen's 'little Admiral' was laid to rest at home in 1903 with every mark of respect from our King and Queen, and also of the Emperor of Germany, with whom the old sea-lion was a great favourite.

Dato Meldrum died, in his eighty-third year, at Johore on April 10, 1904. In him I lost a friend of over twenty-years' acquaintance. Of Datin Meldrum, who was delicate and frail, one can say, if ever there was a saint on earth, it was she. She was a lady ever kind and gracious; her very presence was a benediction. By her utterly unselfish ways she showed herself so mindful of the welfare and comfort of others, that she won the hearts of all her Malay as well as her European friends.

It should not be forgotten that it was Captain Sir H. Keppel who first sailed a ship through what is now the Keppel Harbour of Singapore. In former times the old East India ships used to sail through the Straits of Johore for China. In those days pirates hung about all the creeks and rivers of the Straits of Malacca, but no pirates were so well known as those of Achin at one end, and those of Johore at the other. It was our Captain more than any other who harried piracy out of these waters.



ADMIRAL S. DILL - CAPTAIN DILL

DAVID MILLER

He probably was the first European to go up the Muar River. Muar District lies to the south of Malacca, from which it is divided by the Kesang River and by Mount Ophir (Gunong Ledang). The population used to be extremely scant, owing to the constant feuds between the Malay headmen, whom the feudal Sultan of Johore neglected to rule; but since 1877, as already stated, it has been part of Johore territory. Formerly, as agriculture and fishing were given up for want of security of life and property, the people took to piracy. This state of affairs prevailed along the coast. Captain Keppel succeeded so well up the Muar River that he was offered the daughter of the principal Malay chief if he would settle among them. It was hardly likely that the younger son of the Earl of Albemarle would do so, nor did he.

In the Royal Asiatic Society's Journal for October, 1836, Captain Newbold advises 'a discreet surveillance over the present Tomonggong of Johore, who is suspected of being the mainspring of the daring system of piracy which has so long been an opprobrium to the eastern extremity of the Straits. A threat of withdrawing the stipend he enjoys gratuitously from the British Government might be useful.' It is rather amusing to know that in after-years the same Tomonggong was actually presented by the Governor with a sword for having suppressed piracy. Sir Andrew Clarke used to do justice even to the Malay pirate. He said he found him a perfect gentleman cut-throat, who would apologize for having to use the deadly 'kris.' The old order has passed away. Still, so recently as August 2, 1884, I saw five Malay pirates hanged outside the Singapore Prison for a shocking case of piracy right inside Keppel Harbour.

Our church at Johore Bahru was opened on September 20, 1885. Ours is the only Protestant mission in Johore territory. The Roman Catholics have a church at Johore just alongside ours.

Two members of our congregation I should like to mention, though one is no longer with us. Some eighteen years ago in the Singapore Prison there was a prisoner

who, after attending our Sunday services, joined the Saturday afternoon class. This class was a useful means of instruction, and brought much blessing both to ourselves and to those who came together for the study of God's Word.

The services were greatly encouraged by the superintendent Major Gray, and he made this man his orderly. He was in for manslaughter. He struck a blow, never intending to kill, but there he was for seven years a criminal. He felt his position, and yet he resolved to make good use of his privileges by making marginal notes at the services, and by reading his Bible when in his solitary cell after work or on Sundays, when there was no work.

Our friend was baptized at the first service at the new Bukit Timah Church on leaving the prison, and after a while he went to live at Johore, where he continued to live till his death in 1905. Before going home on furlough the previous year, when over at Johore, he came to say 'good-bye.' He had a small parcel in his hand, which he said he wished me to take for the Mission as a 'thankoffering to God,' with his best thanks to Mrs. Cook and myself. Such an offering was worth more than a fortune without love would have been. In the parcel was no less than \$60, at that time worth in exchange about £6. He was only a working gardener, and when he died he only had property worth some \$300. Of this the widow insisted that we should receive for the Mission \$50, as it was his bequest and her own desire to give this sum.

To protect her, in the very unsatisfactory social conditions as yet possible in Johore, I married her to a decent hard-working fellow who knows how to care for her.

Who was she? Once a slave. It is quite common even in Singapore to buy and sell children. But usually the so-called 'adoption' is arranged in China, or on board ship before the children arrive here. The ex-prisoner's wife had been sold when quite a child to a fairly well-to-do Chinese, who had a share in a prosperous syndicate. But he reduced himself to beggary by evil living and gambling. When he had made his nice little concubine's

life as wretched as he well could, in a way which shall be unmentionable, he offered her for sale in the open market at Johore. After some sad experiences she came into one of our Christian families, and by-and-by became the wife of the man I was pleased to call my friend, though he was a criminal when first I knew him, and who hardly ever in all his life wore a pair of shoes.

Other things besides piracy may be brought to an end. The strong hand of law and order is imperative; but in the moral sphere there is also, and better still, as said the great Dr. Chalmers, 'the expulsive power of a new affection.'

XII

THE CHINESE TRINITY OF EVILS

MARQUIS TSENG, one of the first Chinese statesmen to visit England, used to say the trio of Chinese troubles were 'opium, merchants, and missionaries.' Since then Chinese have come to know and understand better both merchants and missionaries, but they have never changed their opinion about and hatred of opium, and especially of the British opium trade.

To-day, everywhere among the Chinese, and particularly among those abroad, the usual classification of Chinese evils is 'opium, gambling, and impurity.' They rightly blame themselves for the two last, but they blame the foreigner mostly—and not without reason, be it said to Britain's shame—for their weakness and sufferings from the opium curse.

When Morrison arrived in Canton the Chinese were more favourably disposed to the Americans than they were to our merchants. This was largely because of the Indian opium trade which was carried on under the British flag. The days of the East India Company came to an end in 1834, the year in which Morrison died. Lord Napier had been sent by the British Government as superintendent of trade. He died three months after his arrival. Captain Elliott was appointed his successor.

It was at this time that the Emperor appointed Commissioner Lin with full powers to proceed to Canton, and sweep the opium traffic away from China. Unfortunately, the Opium War which ensued was mixed up with other considerations than opium. But the fact remains, that here

was a strong and sincere attempt of the Chinese Emperor to crush out opium among the Chinese people. By his orders the 20,283 chests of opium which had been seized by Lin were destroyed in 1838. It is undoubtedly true that the Chinese contempt for the foreigner ('fan kwei') was exceedingly haughty and uncompromising, but the series of troubles which arose, and ended in the war of 1841, had as their prime cause the hatred of the foreigner because of the evils clearly seen to arise from the opium vice, which the British trade fostered.

Sir Robert Hart, Bart., G.C.M.G., who has been at the head of the Chinese Maritime Customs since 1859, is better qualified than any living authority to give the Chinese official view of the position the Chinese took up at the time. Sir Robert, speaking for them, says: 'We did not invite you foreigners here. You crossed the seas of your own accord, and more or less forced yourselves on us. We generously permitted the trade you were at first satisfied with, but what return did you make? To the trade we sanctioned, you added opium smuggling, and when we tried to stop it you made war on us. We do not deny that Chinese consumers kept alive a demand for the drug. But both consumption and importation were illegal and prohibited. When we found it was ruining our people and depleting our treasury we vainly attempted to induce you to abandon the trade, and then had to take action against it ourselves.'

It is of the greatest historical importance to note that it was due considerably to the high Christian character and advice of the American Commodore Perry, who, in 1853, opened Japan to commerce and missions, that the Japanese were confirmed in their determination to exclude opium, which has been the salvation of Japan.

The present policy of Japan in Formosa is more Christian in its systematic efforts to stamp out the opium habit from the Chinese than is the vacillating line of conduct of the Americans in the Philippines. But what shall be said of the utter want of any policy, save greed of revenue, which is the characteristic to-day in Britain's persistent action

in India and in China after the united and constant protest of the Chinese and of the whole body of missionaries to the Chinese, who daily face the facts of this unmitigated curse among that people? Will the right thing be done, even at the eleventh hour?

Sir Stamford Raffles, shortly after founding Singapore, asked Morrison and Milne their opinion as to what was keeping China from progress. They answered alike, one writing from Canton, the other from Malacca—opium and gambling. Dr. Milne wrote in 1820: 'The vast consumption of opium on this side of India is the source of many evils to the people, and yet of so much *gain* to the merchants that I utterly despair of saying anything on the subject which will not be treated with the most sovereign contempt. I cannot but regard it, however, as one of the many evils which hinder the moral improvement of China.'

Opium and gambling still hold the Chinese in thralldom. Their will-power is destroyed by the one, their commercial and social morality is vitiated by the other. But the Chinese conscience as a whole is strongly against them, and at times finds emphatic expression.

The Chinese Christian Church is sound in regard to both of these evils, and equally with sexual immorality condemns them, at once disciplining any member who falls into any one of these sins, which are referred to as the 'sam ak chiah, puah, pai.'

In the Federated Malay States there are opium and gambling farms. A numerous signed petition from the influential Chinese of these States has been sent to the Governor, praying for the cessation of the farming out of gambling, as it is seen to be so productive of harm. Singapore, with the Straits, depends very considerably on the opium farm for its large revenue. But these things should not be, and will not when we take a few more pages out of the book of Japan. All wisdom does not lie with the would-be wise statesmen of our own dear land. It has suffered, and will suffer, for the sins of those who ought to have known better than set the laws of God and



A REST BY THE WAY.

To face p. 31.

humanity at practical defiance. God is not to be ignored, either by nations or individuals. Whatever be the difficulties, principle and not expediency must guide us in dealing with all great moral public questions.

There are people who are prepared to excuse, if not defend, anything. I should like such to have had some of my experiences of opium-smokers, both in their own homes and in business. When caught in a heavy tropical downpour, woe betide you if you have a broken-down opium-smoker to pull your rickshaw! On such occasions, for many a year we used to sigh for the long-promised railway. With a good puller I have done the fourteen miles from Kranji to Singapore in little more than two hours, and that once with a man who had just arrived from Singapore with two Malays a quarter of an hour before. He only rested to have a drink of rice-water and a rub down. Had he been an opium-smoker, he would have crawled for a few miles till he could get rid of his fare into another rickshaw.

So seldom does one once addicted to opium get rid of the habit that such cases are regarded with astonishment. In 1904, while in England, we heard of a work of grace going on in an outlying district up the Muar River. A planter, while in Bandar Maharani, had been led to Christ by our preacher. He had dropped his opium habit. On his return his acquaintances asked the reason of the great change which had come over him. He was thus led to tell what things the Lord had done for him. His testimony led to the formation of a little church. On several visits to Muar I baptized some of the converts, and among them this man. But men of this type were not liked by the Chinese headmen of the district; so they were beaten and driven out, for no other reason than that they had ceased to smoke opium, and did Christian work instead of gambling, which evils were the chief sources of revenue both for these headmen and the Government. In seeking to force these Christians to leave the district by making their lives unbearable, it was distinctly said to them that if they were suffered to remain they would get a great many more

people to think and act like themselves, and then the headmen 'would have nothing to eat.' This sounds remarkably like the official cry: 'Take away the opium revenue, and how are we to carry on the government of the country?' The answer is plain: Let the Government and the country perish, as most assuredly they shall, before the Eternal will set aside the rule of righteousness by which He governs the nations.

Gambling is even more common among the Chinese than the use of opium. It seems impossible for them to give it up voluntarily. Men have told me their only hope to break the habit, would be for me to get them sent to prison. All know that repressive measures will not change the nature. But restraint can do much; and by giving time for reflection may help towards something better. The Chinese are beginning to realize the need of a higher moral motive-power to help them in this matter and much else, and when Christian love and gratitude to God find a place in their minds and in their hearts, the results will make the world wonder.

It is so well known that Christians do not gamble, that non-Christian Chinese parents sometimes bring to the missionaries their sons who are held by this vice, with the appeal that the 'devils' should be cast out of them.

Unclean living in China, except in such places as the 'flower-boats' of Canton, is usually hidden away from public ken. Wherever the Chinese go abroad the vice is glaringly open, as here in Singapore and through the Straits and the States. Straits fathers are continually bemoaning the doings of their sons; but they forget that they have shown them examples little, if any, better than those which their sons are giving to those who shall come immediately after them.

On the whole, there is a more wholesome sentiment abroad, and with the recognition of the evil which ends in ruined lives and characters, there will be an effort made to remedy matters. The object-lesson of Christian family life is not being lost on the Straits Chinese.

On the other hand, some Chinese are so exceedingly mad

against the claims of Christ, that they actually tempt and ruin their sons rather than see them become Christians, and so condemn their manner of living. We would fain hope such are few, and will ever be fewer. Still, the practice of the well-to-do to keep several wives, and the custom of concubinage, are fruitful means whereby the Chinese both in China and in the Straits are keeping back their own advancement and the progress of their country.

XIII

EPISCOPALIAN MISSIONS IN THE STRAITS

IN the early days of Singapore the whole Protestant community worshipped in the L.M.S. Church, uniting in one service. Later, as the Protestant population increased, the members of the Church of England met at a different hour for the Prayer-Book service, but in the same building.

The Free Churches have ever shown their liberal principles by readily granting their church buildings for the use of those wishing to have the liturgy to which they are accustomed. Morrison, at the request of Episcopalians, actually translated the Prayer-Book into Chinese. For many years the invariable courtesy has been, in Union Churches at the coast ports as well as in inland places, to arrange to meet the special preferences of the community, and in this way missionaries have cared for their own people as well as for the Chinese.

It is remarkable that the American Episcopalians should be the first on the field in Singapore to attempt mission work. The Protestant Episcopal Church of America, wishing to begin in China as soon as it was opened, sent two men in 1835 to Singapore and Batavia for preparatory work and study, and they were followed by W. J. Boone, M.D., afterwards the first Protestant Bishop of China, whose son, Dr. Boone, is to-day a highly esteemed medical missionary in Shanghai.

In 1836 the C.M.S. also sent its first missionary to the Chinese to take up his headquarters in Singapore. Edward B. Squire had been an officer in the Indian Navy. It was

his intention to pay visits to the coast of China as opportunity arose, but as he could only get to China in the opium-smuggling ships, he did not deem it wise to try to carry the Gospel in that way, and did not get beyond Macao. Then came the war, and he went home to settle as Vicar of Swansea for thirty years. After the war China was opened, and by 1847 all the Straits missionaries, as already stated, were sent on there, except Mr. Keasberry.

In July, 1834, a meeting was held in the L.M.S. 'Mission Chapel' at Singapore, presided over by Mr. Darrock, the chaplain, to consider 'a proposal to erect a church for the Protestant community.' Bishop Wilson of Calcutta visited Singapore in October of the same year, and as a result the first St. Andrew's Church was built. It was consecrated on the next visit of Bishop Wilson in 1838. The present beautiful cathedral was erected by convict labour, and finished in 1860; the first service was held on October 1, 1861, and the consecration by Bishop Cotton took place on January 29, 1862.

The Anglican work of Malaya from the beginning has been associated with the S.P.G. The C.M.S. put its chief effort into China, where it has done excellent work, notably under Bishop Moule in the North, and Archdeacon Wolfe in the South.

In Malaya the Rev. F. T. McDougall, M.A., F.R.C.S., was sent to form the new Mission of Sarawak in 1847. In 1855 he was consecrated the first Bishop of Labuan and Sarawak. On his resignation in 1868 Archdeacon Chalmers succeeded him, and in 1869 the Straits Settlements were transferred from the diocese of Calcutta to the diocese of Labuan and Sarawak. His successor, the present esteemed Bishop Hose, D.D., came in 1881, the title of the bishopric being changed to 'Singapore, Labuan, and Sarawak.'

Now in 1906 strong efforts are being made to have a separate bishopric for the Straits and States. All acquainted with the great increase of population within the last few years recognise the need of this movement, and those who are not Episcopalians wonder that there are not more Bishops to carry out the system.

One cannot help feeling that this Church has suffered in Sarawak by being under the patronage of the Rajah, if we are to judge from his own words as recently published in the *World*. Sir Charles Brooke, who is the nephew of Sir James Brooke, expressed himself thus: 'I allow no interference with my Mohammedan subjects, and I would turn out any missionary neck and crop who attempted to interfere with them. I have never seen any benefits come (to the Dyaks) from conversion, but I have seen many from education. . . . We have two missions in Kuching, a Roman Catholic mission and a Church of England mission, and they do excellent work in the way of *education* !'

It is deeply regretted by all true Christians and not least by sincere Anglicans that their Church has done so little in Malaya. With all its wealth, and in a field for so long a time peculiarly its own, it should have accomplished more.

The best piece of Episcopalian Mission work in Malaya has been done in the Singapore Chinese Girls' School, for over forty years associated with the name of Miss Sophia Cooke.

For sixty-three years this institution has been doing excellent service in educating and training Chinese girls. The rule has always been to marry them only to Christian Chinese. Several have been the wives of pastors and preachers in China, the Straits, and Australia.

For ten years the school had as its principal Miss Grant, who was sent out by the first society of women to work for women in heathendom--viz., the Society for Promoting Female Education in the East. She arrived in Singapore in 1843, and was immediately placed in charge of twenty pupils of Mrs. Dyer's, as the latter was leaving for China.

Miss Grant handed on the school to Miss Cooke in 1853, when she had to leave for home; but she had done good foundation work. Miss Cooke will long be gratefully remembered as one in genuine sympathy with all Christian workers, while most loyal to her own Church. She did much for the hospitals, soldiers, sailors, and the police,

and for many others outside her school, which always ranked first with her. In 1895 she died in Singapore, greatly esteemed by her many friends.

After her death the school became connected with the Church of England Zenana Mission, and has to-day some sixty girls in residence, under the loving care of Miss Gage-Brown, Miss Tolley, and Miss Ryan. Miss Ryan in 1905 was entertained at her jubilee in the school by her friends, and a great crowd of the former pupils were present to do honour to her who had been a mother to them all both while in the school and since they left it. The old girls of this school are found married into all the different missions of Malaya. May it continue more and more in its work of making Christian homes !

The St. Andrew's Church Mission began its operations, at the earnest request of Miss Cooke, in 1856 by employing a catechist to work among the Chinese. In 1862 the S.P.G. sent out the Rev. E. S. Venn, who died at Singapore in 1866. There was no successor till 1872, when the Rev. W. H. Gomes, B.D., was appointed, and he was the only Anglican missionary till his death in 1902. Mr. Gomes was a native of Ceylon, where he was born in 1827. He was educated in Bishop's College, Calcutta, and joined the Sarawak Mission in 1852, which he left in 1867 to come to the Straits as acting Chaplain of Malacca. He received his B.D. degree of Lambeth from the Archbishop of Canterbury in recognition of his services in the translation of many hymns and the Prayer-Book into several languages—Malay, Dyak, and Chinese. From my arrival in the colony till his death I always had most pleasant and brotherly intercourse with him, for he was ever first a Christian, and an Anglican next.

Mr. Gomes was succeeded by the Rev. R. Richards, who had been first a cadet in the Borneo service, then a Chinese missionary in Kudat.

The S.P.G. has two mission churches in Singapore, one in town at Stamford Road, built in 1877, and one at Jurong in the jungle, built in 1882. There is also a mission school-house and the missionary's house.

Besides the cathedral and St. Matthew's Church at Sepoy Lines, there is the Bishop's House, St. Andrew's Boys' Hostel (built by money secured by Mr. C. B. Buckley out of the estate of Edward Bonstead), and St. Mary's College for Girls. The Bishop is usually non-resident, as his diocese is so very widely spread. The clergy are the colonial chaplain and his curate in Singapore, with colonial chaplains in Penang and Malacca, and in the States two more, one at Kuala Lumpur, and one at Taiping. In Penang and elsewhere the S.P.G. interests are seen to by the local clergy, and mission work is carried on in Tamil, Malay, and Chinese.

With a deeper and more abiding revival of spiritual religion, this church which ought to be in the fore-front of every good work, will, with the other Churches, do much more on a larger and more efficient scale for the welfare of both the European and Asiatic races of Malaya.

XIV

THE CHINESE ABROAD

THE Chinese are very much 'abroad,' and will learn a great deal they did not know before, in spite of themselves. When revisiting Rome in 1904, at the time of the epoch-making visit of President Loubet, I one day met Old and New China abroad right under the dome of St. Peter's. One was a Mandarin on 'a semi-diplomatic mission,' the other was a young Chinese doctor who was acting as his interpreter and secretary. The next day, along the Appian Way and at the Baths of Caracalla, New China told Mrs. Cook and me (for he was already known to us in the Far East) of their wanderings among the sites and scenes of the departed glories of ancient Rome.

The younger had taken 'the great man' (*tai jin*) to see what remains of the palaces of the Cæsars and the Roman Forum, and had tried to explain what they were. He saw them with eyes enlightened by a Christian and intelligent vision, which had been clarified by inward thought and meditation. But he could not give these eyes to his friend, who asked him in rather a cynical, censorious spirit: 'Why have you brought me here? We have plenty of old stones in the Middle Kingdom.'

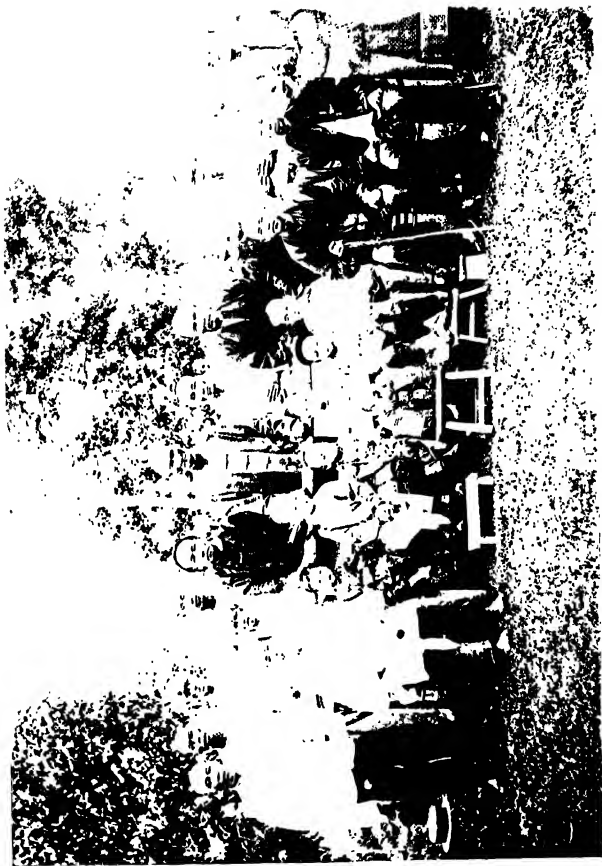
As we have already seen, the Chinese did not begin to go abroad yesterday, but long, long ago—indeed, long before Europeans found their way Eastward. They are in South Africa to-day—they were there before the Boer War—but even yet in no great numbers. They have been for a considerable time in America and Australia, and there

is a sprinkling of them in Europe. But we in Malaya have more of them abroad than are in all the four continents together. On the Malay Peninsula, with the islands of Singapore and Penang, there are over 1,000,000. In Siam there are wellnigh 3,000,000; and in Formosa about the same number, forming fully 85 per cent. of the total population of the island. In Netherlands India there are 600,000 Chinese, a mere sprinkling in possessions teeming with millions of Malays. In Borneo, with its 280,000 square miles and very sparse population, there is room and to spare for 100,000,000 Chinese, who are the only people in the world at the present time capable of opening and making use of that great island.

Sumatra and other lands in Malaya are awaiting the energetic Chinese to develop their large and rich resources. Everyone in the tropics knows that Chinese labour is invaluable, and that it can never be long anything but free. The Chinese prefer piecework, and when their contracts are up they, like any other set of men, wish to have a free hand to trade or work as they feel disposed. All acquainted with the Chinese are quite aware that if they are treated fairly and paid at reasonable rates they are the most orderly workmen in the world. If not treated well, they, being a very determined people, will at once combine against those who oppress them, or who through ignorance or intent seek to do them an injury, or what they consider such. They are for the most part only learning to feel their way. Once they know it, they can walk in it.

In Sarawak, with a population of 600,000, according to the Rajah himself, there are 45,000 Chinese. In the Philippines there are only 80,000, in Hong-Kong 274,548, and in the French possessions of Indo-China 150,000. In Burma there are some 40,000, but they are ever on the increase, coming not only from Western China by way of Bhamo, but also from the South by sea *via* Singapore. An Anglo-Chinese railway is to be constructed from Burma *via* Bhamo to Tingyeh in Yunnan.

They are found in the Pacific islands in larger or smaller



GROUP OF MUIR CHURCH CHRISTIANS.

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numbers. Into all the Eastern world they go as agriculturists, traders, workmen in the various industries which are open to them, and they succeed in all they undertake to an extraordinary degree. These are the simple facts. It is for the well-wishers of humanity to consider their economic, racial,* social, and moral significance. For Christians there is but one line of duty—namely, to Christianize the Chinese, otherwise they will secularize, if not heathenize, those who traditionally belong to the Church of Christ.

In all New Zealand there are now less than 3,000 Chinese, and there they are rapidly decreasing owing to the £100 poll-tax imposed during the last ten years. The Rev. Alexander Don of Dunedin works among the Chinese, and writes the author to say: 'Our work here flourishes, and has extended to Canton itself. It is a work that has a very hopeful outlook, and the way in which it has been taken up by our people here is one proof that the favour of God is with us.'

In the whole of Australia there are only 30,000 Chinese. In America, all told, their number is 272,829, so that in the island of Hongkong, with its 274,548 Chinese, there are more to be ruled and cared for than in the whole extent of the United States. Outside the Chinese Empire, with its 400,000,000, the entire number of Chinese in all lands does not exceed 8,000,000. A special Commissioner on trade from Peking lately said in Singapore, China would need all her own subjects soon, and for two thousand years, to open Mongolia and Manchuria and other parts of undeveloped China.

Of the Chinese who have gone abroad, not a few have distinguished themselves in the Universities and colleges of England, Scotland, America, Germany, and France.

The first impetus to send Chinese abroad for study for the benefit of their country, to save and reform it, was given by the missionaries in Hongkong.

Among those educated and trained were Wong Sing, who at his death was a member of the Hongkong Legislative Council, and Dr. Yung Wing, LL.D., of Yale, who

became a domiciled American. These Chinese gentlemen were the means, after the Tientsin massacre, of persuading the Chinese Government to send the 'Educational Mission,' with its 120 students, to America for special study between 1872 and 1881. This movement failed to realize its best possible results, owing to the reactionary party getting the upper hand again, and recalling the students. But many of them have done good service for China as the outcome of this advance step.

After that, Chinese were taught privately or in the Government and mission schools of Hongkong and the Straits. In quite recent years Anglo-Chinese colleges have sprung up on the China coast, and in some inland centres. The number of these is constantly growing, and in almost every case it is the missionary who is taking the lead in this educational work.

Several Chinese who distinguished themselves abroad were Babas. One of them was Mr. Ku Hung Ming, M.A., of Edinburgh. He was a native of Penang, and was for years private secretary to Viceroy Chang Chih Tung. His influence, however, was deemed so inimical to foreigners, that the Legations objected to his being in such a position. His book, 'Letters from a Chinese Yaman,' shows how some educated Chinese regard the presence and power of the foreigner in China. Their views should be met and dealt with in a fair spirit. If these men are treated generously, sympathetically, and in a Christian way, they may be won over to lead their countrymen aright.

The Straits Chinese are all proud of their famous Baba diplomatist, His Excellency Wu Ting Fang. He was born in Malacca, and in the Straits is known as Mr. Ng. Choy, under which name he was baptized at Hongkong in the C.M.S. Mission. His father was Cantonese, his mother a Hakka; both were Christians, and lived in the Straits several years. His mother was a convert won by the fine Christian character of the first Mrs. Song Hoot Kiam. One of the last acts of that old lady, who had a beautiful face for an aged person, was to send her photo, taken in the robes she was entitled to wear because of the high position of her

gifted son, and a sum of \$200 to Mr. Song to be spent on Christian work in the place where she had been led to the knowledge of her Saviour.

Her son received his education mostly in Canton and Hongkong. He married the sister of Dr. Ho Kai, C.M.G., the Chinese member of the Hongkong Legislative Council, whose father was a pastor of the L.M.S. Dr. Ho Kai has of late years practised as a lawyer, but qualified in England as a medical practitioner, and married an English lady. On her death he erected the 'Alice Memorial Hospital,' and handed it over to the management of the L.M.S.

Mr. Wu Ting Fang began his professional career in the Hongkong police-courts as a student interpreter, but soon found his way to England, and passed the Bar. On his return, Sir John Pope Hennessy made him a magistrate. Li Hung Chang, at that time at the height of his great power, was on the look out for any likely man to act for the Chinese Government, and speedily placed Mr. Wu in several positions of trust and responsibility. By 1895 he became senior Vice-President of the Board of War, and Superintendent of Imperial Railways. In 1896 he was sent as Ambassador to Washington, and became quite popular in the United States. He was succeeded in 1904 by Sir Liang Chen Tung, K.C.M.G. On his return to China he was made senior Vice-President of the Wai-Wu-Pu, or Chinese Foreign Office, which post he now holds. He is sixty-four years of age, and one of the strong men of China; which has need of all such to guide her through the coming changes.

His Excellency Wu, like all truly patriotic Chinese, desires to see Great Britain give up her treaty rights as to the introduction of Indian opium into China. If this be done—and it ought to be done soon—he is convinced that China will follow the lead of Japan, and stamp out the domestic growth of, and the trade in, opium. The latest news from China is that in the new army, now being trained under English and Japanese officers, no one who uses opium in any form is to be allowed within the ranks, and least of all among the officers; for all the enlightened

among the Chinese see that without this precaution no army can be of any use.

Europe was horrified to hear of the siege of the Legations, and the dreadful Boxer troubles in 1900. But why was all this? The Chinese hated the foreigner, but why? There were many reasons, but the hatred of opium was not the least. The Chinese at home, too, had for generations heard of the doings of the foreigners towards Chinese abroad. But how few Europeans or Americans ever recall the brutal treatment on the part of the Portuguese at Macao, or the Spanish ill-usage of the Chinese 'coolies,' as if they were not men, in Cuba and South America. They also remember in China the way in which the Chinese used to be treated in Netherlands India by planters and officials alike. And what shall be said of the massacre of hapless Chinese by Americans and Australians at the gold-mines, and wherever their presence was unwelcome and resented? It is hard to be fair in our judgments; but at least we should try to look at both sides of the picture, if we wish to deal righteously with our fellow-men, and not merely with those of our own race, colour, and training.

The fall of Port Arthur marked an epoch in the history not only of China and Japan, but of the whole world of men. Any advantage Britain, America, and the West have had in the past and not used in righteousness will be taken away by the righteous Lord, and be given to him who will do His will.

XV

NETHERLANDS INDIA

SOME twenty years ago I was surprised to find English papers publishing letters, from people who had spent a day or two in Singapore on their way to China, in which it was seriously stated that the Indian Archipelago was destitute of all missionary effort. This I knew to be far from the truth. I then, for my own satisfaction, tried to learn as far as I could what were the facts of the case. The result was an article, for which I received the thanks of the Dutch and German missionaries whom I met at the Centenary Conference of Protestant Missions of the World held at London in 1888.

Much had been done by that time, but much more has been done since. It was the Rev. Dr. Schreiber, secretary of the Rhenish (Barmen) Mission, who first called the attention of British Christians in 1878 at Mildmay to the pressing needs of this field. He pointed out that Mohammedanism was spreading with astonishing rapidity in Java. Since then the whole population, with a few exceptions to be referred to later, has become Mohammedan at least in name, though much real heathenism lingers among the people.

In Sumatra one-tenth are still heathen. Though there are many Christians, the Mohammedans have made greater headway among the heathen, with their very accommodating religion. In Borneo and in the Celebes perhaps one-half are still heathen. 'But,' says Dr. Schreiber, 'wherever in the Dutch Indies a heathen population is in contact with Mohammedanism, the latter is advancing steadily.

. . . Here Mohammedanism steps in to do what Christianity ought, but neglected, to do.'

The workers in the field were shown to be utterly inadequate. In some places there had been great gatherings of the people, but for want of training and teaching they were going astray. In the Minahasa or Celebes in 1886, out of a population of 138,026, there was a nominal Christian population of 115,361. But 'there is only one Minahasa in the Archipelago.' Amboyna, where a son of Carey worked in the early days, is also known as a Christian district. The Batta highlands is another.

The Dutch and Germans, in close touch with the work to-day, are in a more hopeful spirit than they were twenty years ago. This is as it should be. Victory is assured if the work be faithfully done.

The Dutch possessions extend from Achin in Sumatra to New Guinea, and contain 611,520 square miles. There are 40,000,000 souls in Netherlands India, and the population is sure to grow. In 1811, when Raffles was in Java, the population was 6,000,000; now, in less than 100 years, it is 28,000,000. Java is a wonderfully rich and fertile island, said to be the richest in the world. The Dutch have developed the country to a high degree, and have succeeded in getting the people to cultivate the soil and make splendid roads in all directions, and there is a magnificent railway system. To the credit of the Dutch be it said, the Javanese as agriculturists are the best among Malayan races. They rank next to the Chinese and the Tamils, and some planters prefer them before the Indians.

Amongst this vast multitude there are only 133 Dutch, German, and Russian missionaries. There are twenty-four European 'vicars,' with their 400 native helpers, all supported by the Dutch Government. They speak Malay; but are allowed to work among the nominal Christians only, their sphere and their movements being regulated by the Netherlands Indian Established Church.

The missionaries alone are free to go to the heathen and the Mohammedans with the Gospel. The great

majority of these 133 now on the field—at least 110—have gone out since 1879, the result, no doubt, of the reaction in University and college life in favour of evangelical doctrines and many forms of aggressive Christian effort in Holland, Germany, and some parts of Russia. These devoted workers do not cluster together in large numbers, but scatter themselves in families among the people. There are one or two American and a few English missionaries at work; among them a small following of the Salvation Army. There are two tried and excellent subagents of the British and Foreign Bible Society, who have spent some twenty years in the service—Mr. Alfred Lea at Batavia, and Mr. Paulus Penninga at Lawang, East Java. There is another subagent, Mr. Chapman, at Padang in Sumatra.

The Netherlands Government has been considering the condition of the Malayan races under the Dutch flag, specially in Borneo, Sumatra, Nias, and New Guinea, and has to confess itself powerless to get rid of many cruel and harmful customs, such as cannibalism, slavery, head-hunting, drunkenness, and debauchery. Dr. Nieuwenhuis, in his travels in Dutch Borneo, crossed from west to east through an unknown region. He tells of tribes on the upper reaches of the Kayan River to the number, as estimated, of from 40,000 to 150,000, to whom no Malays ever dared approach, as they had entrenched themselves for self-defence, rarely leaving their boundaries except for head-hunting. This pictures the recent condition of many regions once considered to be beyond hope, but into which the Gospel has gone completely transforming the people. What has been done is continually going on.

There are several Churches at work in Netherlands India. Among them there is the Reformed Church of Holland, formed by the union in 1891 of the Christian Reformed Church and the 'Dolorenda' Church, neither of which had State connection. The Satutiga Mission is also a union of the Ermelo and the German Neukirche Missions. It takes its name from Satutiga in Central Java, where a cavalry officer's wife originally began the good work. It

has fourteen missionaries and 879 converts. There is also a self-supporting missionary in Satutiga.

As indications of the efforts being made by our neighbours at the present time, I have gathered these facts: In Batavia there are five missionaries, 100 converts, and 200 school-children. There is also a hospital at Tjikini, and a school for the daughters of missionaries at Salemba. At Depok there are two missionaries for the training-school, with its twenty-five students for the native ministry.

In West Java the Netherlands Missionary Union has ten missionaries, with forty-two native preachers, one lady missionary, nine chief stations, and eighteen out-stations, with 1,944 Christians, of whom 947 are communicants. Among the Christians 468 are Chinese; the rest are Sundanese. There are 747 pupils in the schools.

In Central Java the Reformed Church has a large hospital at Djocdja, with two doctors, two European nurses, eight native assistants, and ten Javanese nurses. There are also eight ministerial missionaries. The large training institution has thirty native students preparing for the ministry. There are other similar schools for the young prophets, in several places, belonging to other missions, with some 200 more students in them, under the care of capable instructors.

The Netherlands Missionary Society has 10,000 Christians under the episcopal oversight of nine missionaries, and has a great hospital at Modjowarao.

In East Java, among the Madurese, there are three missionaries of the Java Comité.

In all Java there are about 16,000 native Christians, of whom 500 are Chinese. But let us remember there are 28,000,000 Mohammedans!

There are in Samba three missionaries of the Reformed Church, and one of the Netherlands Missionary Society.

In the Moluccas there are the Government 'vicars,' and in the Minahasa there are several of the same at work.

The Utrecht Missionary Union is in Natmahira, with seven missionaries, thirty native preachers, and 4,000 Christians under their care. In Buru this mission has two mis-

sionaries, ten preachers, and 1,700 native Christians. The same mission has one missionary in South Celebes.

In Central Celebes there are four missionaries of the Netherlands Missionary Society, and one translator for the Netherlands Bible Society. The same society works in North Celebes—that is, the Minahasa—and has six missionaries and 150 schools, with thousands of Christians.

There are in Sangir and Talau 14,000 Christians, of whom 1,761 are reported as communicants under two missionaries.

In New Guinea the Utrecht Mission has three missionaries. In South Borneo the Rhenish Mission has eleven missionaries and one lady missionary, with twenty-five native preachers. There are nine stations, with fourteen outposts, with 2,006 Christians.

For the island of Sumatra the Netherlands Mission has at Deli two missionaries. In Central Sumatra the Java Comité has three missionaries, with 400 Christians, and the Mennonite Mission has also here two missionaries.

In Battaland, in the mountains of Sumatra, there is a splendid mission, with 50,000 Christians. Here the English lady, Miss Needham, laboured with rare devotion, in spite of a frail body, till her death. The Rhenish Society and the 'Kongsi Batta,' a native society, have forty-three missionaries in thirty head-stations, besides 177 outposts. There are twenty-five Batta ministers (pundita) and 239 preachers. In the schools there are some 10,000 pupils. The last report (1905) of this mission is full of good news. 'The baptism of pagans was for the year 4,712, besides 136 Mohammedans. The total of Christians is now 61,764 (so the friend in stating 50,000 was well within the mark, as such people usually are). In 301 schools there are now 14,519 boys and girls under instruction. The native clergy are now twenty-seven, and the preachers nearly 400.' These Battas are the people who killed and ate the early missionaries sent to them some sixty or seventy years ago.

I remember old Dr. Dean of Bangkok, of the American Baptist Mission to the Chinese, telling me that the first news he and his wife heard on landing at Singapore was that the two American missionaries, Munson and Lyman,

had been killed by the savages of Sumatra. This date I find was 1834, so Dr. Dean must have been one of the earliest American missionaries to the Chinese.

To bring to a conclusion the list of the excellent work in Netherlands India, it remains to be mentioned that the Rhenish Society is also in Nias and Padang with other eighteen missionaries, who have a Christian community of 1,500 to look after, while seeking to win the pagans for Christ. In Pulau Talau the Dutch Lutheran Church is represented by two missionaries with 150 Christians. It is a great joy to realize that we all belong to 'The Great Community,' and that 'we are all one in Christ Jesus.' The Lord increase the number of them who 'love Him in sincerity and in truth'! God bless our Dutch and German fellow-workers!

XVI

AMERICANS AND THE CHINESE

THE Chinese have never had better friends in any land than the American Christians. The present misunderstanding will work itself right, but it may take some time to do so. The Chinese side alone cannot be charged with creating the situation now causing such strained relations between Chinese and Americans, and making matters very uncertain for foreigners in China. The exclusion of cheap labour from the United States should never for a moment have led that Government to allow officials to treat travellers, students, and merchants in anything but a courteous manner. Americans who live and work among the Chinese know that, if there is anything they understand (and they know a great deal more than they are credited with), the Chinese do know manners; and the treatment some of them have received has started a movement which will not readily die down. But yet it will, if a proper spirit be manifested on both sides.

China, and especially Japan and the East generally, owe much to American missionary sympathy and enterprise.

We know how Robert Morrison was kindly treated in America on his way to China in 1807, and how he got an entrance into Canton itself under the wing of American merchants.

When Milne left Canton for Malacca in 1814 (the war between the United States and Great Britain was going on) the American Consul gave him a letter which requested

in case the ship in which Milne sailed were taken, he should be landed as near Malacca as possible, and that he should be treated with all kindness for his work's sake. In 1817 Americans sent to Milne, per Mr. Divie Bethune of New York, no less than \$3,616 (Spanish) for such portions of the Holy Scriptures as were then being printed by him in Malacca.

Morrison, Milne, and Legge long pleaded that medical men be sent as missionaries to the Chinese. Eventually Dr. William Lockhart was sent in 1839, and after him, in 1847, Dr. Hobson. Dr. Hobson actually was in Canton in 1839, on a visit, before Dr. Lockhart arrived. These were the very first medical missionaries to be sent from England. Both were put on the field by the L.M.S., which has so many great men and movements of which to be justly proud.

But it was America which had the high honour of sending the Rev. Peter Parker, M.D., of Philadelphia, as the first medical missionary to China. It is interesting to note that Dr. Peter Parker began his work among the Chinese, not in Canton, but in Penang, where the American Board had begun with a printing-press. Dr. Parker opened a hospital in the Chinese part of the town for the gratuitous relief of the sick. Before long he was able to go on to China, and arrived at Canton on October 26, 1834. Of him it has been well said, that 'he opened China to the Gospel at the point of the lancet.' He laid the foundations of the great hospital work in Canton with which his own name was so long connected, together with that of J. G. Kerr, M.D., who was much beloved by the Chinese and by all who knew him. The Canton Hospital was the model on which many of those afterwards opened were framed.

The American Board of Commissioners for Foreign Missions (which is in the United States what the L.M.S. is in England—viz., the mission of the Congregational Churches) was the first to enter the field, by sending Dr. Elijah C. Bridgman and David Abeel. They sailed from New York in October, 1829, and arrived at Canton in

February, 1830. The first years were spent in Macao and Canton, but in 1842 Abeel went to Amoy, where he began the mission which was taken over by the Reformed (Dutch) Church in 1857.

The A.B.C.F.M. was represented in the Straits at Penang for ten years—1834 to 1844—and among the missionaries were the Rev. Ira Tracy, North, and others, who did school work in Malay and Chinese. These missionaries, like all the rest, went on to China.

In Amoy David Abeel was a most earnest worker, and it was his appeals on behalf of Chinese women which led to the formation of the English Society for Promoting Female Education in the East. So, too, Dr. P. Parker had the honour of bringing the Edinburgh Medical Missionary Society into existence. For which reasons the Christians of Britain should be ever grateful to the American brethren.

Dr. S. Wells Williams was sent out in 1832, and did much work of great value. His best-known books are 'The Middle Kingdom' and his 'Chinese Syllabic Dictionary.'

There was another American missionary who has had a good record in China and Japan who began his work in Singapore. The Rev. James C. Hepburn, M.D., LL.D., was born in 1815, and came to Singapore in 1840. Some few years later he went to Amoy, until in 1859 he entered Japan, one of the first three allowed into that empire.

Besides those able men of the Congregational Churches who did so well in and for China, others of American Churches—Baptist, Episcopalian, and Presbyterian—were waiting, having men ready to enter China, and some were at work in the Straits, Siam, Java, and elsewhere, longing for the closed land to open.

The American Baptist Missionary Union began to work among the Chinese in 1834. Dr. William Dean arrived in Singapore that year, and had to wait several months before he could get a junk to take him to Bangkok in Siam. While he waited his young wife died. Fifty years later, when about to return to America, he took me with

him to see the grave of her who came as the wife of his young manhood to share his toils. She was taken early, like many another, to better service. To do is well, to have the heart to do may be better. This mission began work in Hongkong in 1842, but in 1860 removed its operations to Kak Chieh, Swatow, where it works among the Tiechiu peoples of the plains as well as among the Hakkas of the highlands. The Southern Baptist Mission commenced in 1836 at Macao, and went on to Hongkong in 1842. In 1844 began their successful work in Canton. One of the best known of their missionaries is the Rev. Dr. R. H. Graves, who went to China in 1854.

The Protestant Episcopal Mission of America sent its two first missionaries direct to Canton in October, 1835, but finding the difficulties so great, they came to Singapore, and then passed on to Batavia. In 1837 the Rev. W. J. Boone joined Messrs. Lockwood and Hanson, and in 1842 the mission was removed to Amoy, but owing to deaths and departures Dr. Boone was left alone. He left for America, but in 1845 returned as Bishop with other nine workers, and Shanghai was fixed upon as their centre, where this mission now has a most important work on hand.

The American Presbyterian Mission (North), strong and very successful, began in China by the arrival of the Rev. W. M. Lowrie on May 27, 1842, at Macao. He was soon followed by several others. I have already spoken of this mission when dealing with Canton. The Southern Presbyterian Mission began in Mid-China in 1867, and has been blessed with a number of able men and women. Another American Presbyterian is the Reformed (Dutch) Church. In Amoy, this, with my own mission, forms one native Church on the field. These two, thus united, were the first to form a purely Chinese Church.

The American Methodist Episcopal Mission commenced in China in April, 1847, and works in South China at Foochow, in Mid-China in Kiang-su Province, and in North China in Peking and elsewhere. The Southern Methodist Episcopal Mission was founded in 1848, and is at Shanghai,

Suchow, Sungkiang, and other places in the North. It is impossible and beside the mark to dwell on these missions ; but another chapter will speak of our fellow-labourers in the Straits and in Malaya who belong to the great Methodist Church of the United States.

From the very commencement of their missions to the Chinese the Americans have ever striven to give the Chinese all the educational advantages they themselves possess. I believe the Chinese will prove neither unmindful nor ungrateful.

Anyone who will read the list of the best-known educationalists in China will find that the great majority are Americans. The enlightened Chinese officials know their value ; and, by appointing them to responsible positions in their Universities and schools, they have clearly shown their recognition of the service rendered in uplifting and reforming China. Dr. W. A. P. Martin, LL.D., President of the Imperial Tung-Wen University of Peking, is one of the best friends China ever had, even though he was 'a mere missionary,' as some would say. Dr. C. D. Tenney, Ph.D., President of the Tientsin University, and now Superintendent of Education under the Viceroy in the Province of Chihli, was formerly a missionary of the American Board. Other two distinguished Americans who have served the Chinese Government well in educational matters are Dr. John C. Ferguson, who founded Nanking University, and then went to the Nan Yang College at Shanghai, a Methodist ; and Dr. W. M. Hayes, like Dr. Martin a Presbyterian, became the President of the New Provincial College in Shantung, which was built after the massacre of 1900.

But, much as all friends of China wish the best advantages of Western knowledge and science to be provided for the Chinese, they see that without the moral power of a new life, which only the Almighty can give, their best efforts will fail to galvanize China into life such as shall be worth living either for her own people or for other races.

XVII

THE AMERICAN METHODIST EPISCOPAL CHURCH

THIS is one of the largest, if not the largest, Protestant organizations in the world. It is most widespread, working in many lands, and is the strongest Church numerically, if not financially, in the United States. Its communicant membership in the United States alone is 4,548,414. It is a Methodist Church with an episcopal system of superintendence. Its appropriations for 1906 for foreign missions alone amount to \$777,275 (gold), and the cry was for \$1,000,000 annually! In 1906 \$37,930 was the sum assigned for Malaya. Its operations in India and Burma have long been well known. They are recognised as giving good results, affecting the welfare of many Europeans and Eurasians, as well as the peoples of these countries. The special work beyond the native races began with the remarkable movement under Bishop William Taylor in 1870-1875.

Bishop J. M. Thoburn has already spent forty-seven years in Indian and Far Eastern service out of the fifty years that this Church has been in this field, and last year he expressed the hope of living to see 1,000,000 Christians in Asia as the result of the American Mission of the Methodist Church. It is the man who gives himself without reserve, and thus gets others to follow his example, who succeeds in doing great things. Besides his untiring labours in India, it was he who first opened his Church's missions in Malaya and in the Philippines. It has been my privilege to witness the inception and growth of this work.

This mission began in March, 1885, at Singapore with one missionary ; but he was a host in himself. This was Dr. Thoburn who brought the Rev. W. F. Oldham to Singapore. Another young man in India was given the chance of coming when Dr. Thoburn came to occupy the field, but, as he said afterwards, he lost the chance of his life. W. F. Oldham, who had gone to America for special training as a missionary, was just then returning, so he was ordered here by Dr. Thoburn, and he had the grace given to him to come and face a very difficult work. But he did the hard work, and has made for himself an enduring place in the hearts of many in the Straits, and will no doubt do the same in the Philippines, if he be spared. Dr. (now Bishop) W. F. Oldham was born in India, and his record has been as honourable as it has been successful. He was one of William Taylor's converts, and seems to have caught, and to have kept, not a little of the freshness and the spirit of that devoted man. Mr. Oldham had to build everything from its foundations, on taking up the duties which fell to him on being left here alone on Dr. Thoburn's going off to his work elsewhere. He had really to act for some time as a self-supporting missionary. This pioneer work broke down his health. He had to leave Singapore after little more than four years' service, and took up pastoral and afterwards professional work in America until he was allowed by the doctors to return to the Straits. This he did in 1904 as the Bishop of his Church for the mission he had founded, and for which he had worked unceasingly till he came back to it. Men of such devotion and persistent effort make successful missionaries. Others do not, and had better far a thousand fold never come out.

Bishop Thoburn, writing in May, 1889, thus speaks : ' The missionaries from the beginning have merged every private and personal interest in that of the school. It has been the greatest success of this mission ; and to-day, in 1906, accommodates a thousand scholars, with a boarding-house for some seventy boys in attendance at the school. I cannot enter fully into details, but when the history of

the mission is written a story of self-forgetfulness and self-denial will be recorded at which men will marvel.' All this I thoroughly endorse, and only wish I could give more than the bare outline possible in this chapter. All their boys' schools are self-supporting in both the Straits and States.

The man to take up the work was the Rev. B. F. West, M.D., who for twenty years has served continuously on the field except for occasional visits to America. He has advanced the mission in many directions at both ends of the Straits and in the States, and gone far afield to Borneo and elsewhere. In every department of the work he has been the principal agent, and that with the hearty consent and loyal support of his colleagues, both men and women.

Another most excellent worker is Miss Blackmore, who came from Australia. She was here with Mrs. Oldham, and they together were the pioneers of their Church's work among the women and girls of the Straits. This work was done not only in day and boarding-schools: they were also the first who successfully induced the Chinese of well-to-do families to have their girls taught in their own homes. They supplied the teachers, both Eurasian and native, and the Chinese paid for the instruction imparted. The subjects taught—and the work has gone on increasingly—are not only reading and writing, but needlework, music, and other branches, as desired. There has been a large growth of schools at all the centres, both in the Straits and the States.

A German Methodist, the Rev. H. L. E. Luering, Ph.D., is the linguist of the mission, in which he has worked for some eighteen years. He speaks equally well in English, other European languages, and in Malay, Tamil, and Chinese. He is much esteemed, and at various points of the field has rendered signal service. He has lately been stationed in Perak, but efforts are being made to induce him to accept a professorship in America. He was an extramural professor of languages before coming to the East. But we hope his health will allow his return to the place where we know his heart and ambition lie.

Several of the missionaries from America stayed far too

short a time to make any marked impression on the work. Some did exceedingly well for the time they were here. Among the most useful workers, all of whom have stayed many years, are the four Englishmen — viz., the Revs. Messrs. Shellabear, Amery, Horley, and Pykett.

Captain W. G. Shellabear, R.E., was engaged under Sir Charles Warren in laying the submarine mines at Pulau Brani, the island which guards the entrance to Keppel Harbour. He studied, and gained the bonus for acquiring, Malay. This language was necessary, as many of the sappers and miners under him were Malays. Being a Christian officer, with his heart fully in mission work, at the end of his term of tropical service he threw up his commission in order to join Mr. Oldham in Singapore. While at home he took practical lessons in all the departments of printing, and on his return began what has developed into a very successful press. This brings considerable profit for mission purposes after paying the staff and general expenses. The succeeding superintendents have usually been practical printers, with the work and the status of ordained missionaries. The Rev. W. G. Shellabear has held several posts, such as presiding elder and missionary-in-charge of Malay and Chinese services. He has published several books on the grammar and vocabulary of Malay, and has issued several texts and translations of Malay standard classics. Of translations from English, the latest is a popular rendering of John Bunyan's 'Pilgrim's Progress.' The Anglican Bishop, Dr. Hose, at the Bible Centenary at Singapore in March, 1904, paid him the high compliment of saying he was the best man in the Straits for the retranslation of the Scriptures into Malay. He had already been chosen by the British and Foreign Bible Society for that task, and is now busy at it in the quiet restfulness of ancient Malacca.

Through Mr. Shellabear's appeals in home papers for volunteers, the other three Englishmen were secured for his mission. He and they are supported from America only while engaged in Bible translation. He will eventually be financed by the Bible Society.

The Rev. W. E. Horley has been, and is, a great favourite in the Straits and States among rich and poor alike, of both the European and Asiatic races. He is at present stationed at Kuala Lumpur, the capital of the States. He is a bright, hearty, acceptable preacher, with his hands full to running over in English, Malay, and Chinese work, besides superintending operations in Tamil, with educational, social, and evangelistic efforts of many kinds, including street preaching. At last Conference, when people heard of what his Chinese preacher was doing, it was hinted that perhaps he was working the man too hard. He thought not; for he was doing as much as himself in the same line of work, besides what lay to him along many other lines. Only hard workers will make headway out here, and they must be prepared to do yeoman service specially during the first ten years. Then new-comers should be ready to step in and do the like. They, too, shall reap.

The Rev. A. J. Amery, B.D., after some years' educational work in the Straits, went to America to go through the schools. He has returned to be appointed pastor of the English Church in Singapore, also to carry on school and Tamil mission work.

The Rev. G. F. Pykett was practically the founder of their Anglo-Chinese School at Penang. This is a highly successful institution, and he has been for years its superintendent, with much else to do in superintending Tamil and other work. He had seven years' experience as a teacher in England, so no wonder that a man of his type and character has met with success; yet the secret, if there be one, of this mission's prosperity is, under God, hard work and constant fidelity to duty.

The latest returns available are for 1904, from which it appears the Methodist Episcopal Church Mission in Malaysia (Straits Settlements, Malay Peninsula, Borneo, and Java) has fifteen male and fourteen woman foreign missionaries; eight native woman workers, three ordained native pastors, thirty-nine unordained preachers, and twenty-five teachers; also nine unordained foreign teachers and other fifty-nine helpers. The membership is given as 1,001, with

681 probationers, and the total income from the field (schools, churches, etc.) was \$119,991. This represents the whole work in English, Malay, Chinese, and Tamil.

The statistics for the Philippine Islands show that this Conference received in 1906 \$21,350 (gold) out of the total appropriation of \$37,930. There are nine men and nine women foreign missionaries, 2,586 members, and 5,488 adherents. The total contributions on the field in 1904 were \$12,553. Our American friends know how to do a good thing in a liberal way to help those whom they wish to teach to help themselves.

I should gladly give as full a statement of other missions were the statistics and data equally available.

XVIII

THE PHILIPPINE ARCHIPELAGO

THE Philippine Islands comprise 127,856 square miles—that is, 7,000 square miles more than the British Isles. There are 1,600 islands in the Archipelago, some very small, but eleven are large. Luzon (43,075 square miles), in the far north, and Mindanao (45,559 square miles), in the south, are the largest. The others lie between. The group is washed on the east by the Pacific, and on its west by the South China Sea. Many of the bays are large and deep, and form spacious harbours, that of Manila being, perhaps, the best.

The city of Manila in Luzon is the capital of the Philippines. It lies on the east shore of Manila Bay at the mouth of the Pasig River, which is only twelve miles long, but is the outlet of a large lake, Laguna de Bay, round which lie four rich provinces, which send down their products to the port for shipment to all parts of the world. Other large rivers flow into Manila Bay. The Bureau of Statistics shows the trade between America and the Philippines for 1905 has been worth \$20,000,000 (£4,000,000) as compared with \$4,000,000 for the year prior to the American occupation. It will thus be seen that its possibilities are very great. It cannot but form a formidable rival to Sunny Singapore for the trade of Malaya and all these Eastern lands. Nature has provided the opportunity, and science will, with labour, develop the opening up and the distribution of the resources of these islands. They are rich in coal, with other minerals, as gold, silver, copper, and lead. Much else of commercial value is found

there, and large quantities of marble and sulphur. The main products so far are rice, corn, hemp, sugar, coffee, and tobacco. There is also a plentiful supply of vegetables, with an abundance of fish, fowl, pigs, cattle, and horses. A railway runs for 120 miles, from Manila to Dagupan, through fertile lands. The city of Manila is built on low land, and has many canals to tap the trade available on every hand. There are numerous outlying districts, with busy warehouses and workshops. Cavité, another port in the Manila Bay, has a good harbour, and is the naval base, with shipyards and docks.

Luzon has many other ports and large towns. In the islands of Panay, Negros, Cebu, Samar, Leyte, Bohol, Masbate, and Romblon are found important settlements.

The Philippines are very mountainous, and lie within the volcanic belt. Many of the peaks send forth ashes and lava. The most prominent for its beauty is Mayon, at Albay in Luzon, 8,275 feet high. Near by lies buried the Luzon 'Pompeii,' with the steeples of churches projecting above ground, but beautifully covered with creepers. Nature adorns dead, and once ugly, things with beauty. On the east coast of Mindanao is a lofty range of mountains, several volcanic. To the west of these lie the large Agusan River and Valley. West again, is another high range, where Mount Apo, the highest peak in the Philippines, rears its head over 10,000 feet above sea-level.

The whole population of the Archipelago is nearly 8,000,000 ; of these, about 7,000,000 are nominally Christians.

The Negrittos are perhaps the aboriginals of these islands. They are a small black race, with woolly hair. They still live in the mountains and forests, to which they were driven by the incoming races. But, though many tribes of this people are half-wild, and wander about in the jungle, some have small towns with huts and gardens. The jungle tribes hunt with bow and arrow.

The people on Luzon are principally Tagalogs ; those who occupy the islands to the south of Luzon are called Visayans. Both are brown Malayan races, as are also

the Pampanos, the Ilocanos, and the Cagayans. These leading races have the best towns, plantations, farms, houses, schools, and other marks of civilization. Other Malayan races live in the island of Mindanao and the Sulu Archipelago—the Moros, supposed to be Dyaks from Borneo, and mostly Mohammedan. Some Moros are found in Palawan, but there are other tribes there. In the Calamianes the people are said to be black tribes, either Australoid or Papuan.

The Moros build their houses on piles over the water, and connect them together by bridges and footpaths. They are skilled in building their praus, which they sail with ease; and are expert in handling the kris, which sword they make in many shapes and designs, and in their piratical attacks use with deadly effect. When they engage in regular war they carry their shields and lances. The Spaniards were never able to subdue the Moros, and the Americans may have trouble with them for some time, but with good government they, like other Malays, will gradually be brought to see the advantages of civilized life.

When Magellan arrived at Cebu on April 7, 1521, the chief there and many of his people were baptized by the Spaniards without any preparation save that the chief said he wished to be a Christian. Twenty days afterwards, to please this 'King,' Magellan attacked his enemies on the island of Mactan, and there met his death. Barbosa, who succeeded him, returning to Cebu, he and several officers were murdered by the Christian King while being entertained at a feast.

Philip II. sent an expedition under Legaspi in 1565 to take formal possession of the islands; and with him went a number of Augustinian monks. In 1569 they were annexed by Spain. Manila, the capital, was founded in 1571. By 1577 the Franciscan monks arrived, and they were followed by the Jesuits in 1581, at which time also the first Bishop of Manila arrived. In 1581 the Dominicans came, and in 1607 the order of the Recoletos. In quite recent times other orders were sent—the Paulists in 1862,

and the Capuchins and Benedictines so late as 1886. Besides the orders, there were the secular clergy, partly Spanish and partly Filipinos. The orders are charged by Roman Catholics with intruding into the parish priests' office, hence their great power, especially in the confessional.

The friars, with their rich possessions in land and property, usurped the power of Government, and it was in the first instance against the friars as land-owners and politicians that the Filipino revolt arose. Many of the parish priests were with the people against the orders, as they are in Italy and other lands from time to time.

The Filipinos had tried several times from 1823 to break the power of the friars and the tax-gatherer, who were in this case one, but had been crushed again and again only to become more united and determined. There was a lull for a time. The years 1894-1896 were the calm before the great storm, which broke out after the shooting of Dr. Jose Rizal on December 30, 1896. His writings had shown the Filipinos the secret of their troubles, and had pointed the way to a blow for liberty. The friars moved the arm of the State. With his fall began the rising, and its operations through the working of the secret society of the Katipunan, which fought on with varying success till Admiral Dewey sunk all the Spanish ships and silenced the forts at Cavité. The United States did not seek the Philippines; but God sent the Americans there to put an end to an intolerable state of affairs. No one ever dreamt of America coming to the Philippines, and least of all the Filipinos. In the early part of 1896, indeed, a petition signed by some 5,000 Filipinos was sent to the Emperor of Japan asking him to annex the islands. Aguinaldo, afterwards their General, was busy at work fanning the flame of insurrection, when the edict of July 2, 1897, by its more severe restrictions, forced the hand of the insurgents, who in April, 1898, in Cebu arose and drove out the Spaniards.

With the destruction of the Spanish Fleet at Cavité on May 1, 1898, Manila was taken by the American troops.

Then followed trouble for three years from Aguinaldo and the Filipinos; so that military rule had to be the order of the day, till Aguinaldo was captured in April, 1891, and on July 1, in the same year, the administration of the islands was taken over by the civil Government. Since then much has been done; and more will be better done, as our American cousins get round the sides of the many big problems they have to face and to solve by a wise and humane, as also a brave policy. It is too soon yet to criticise, as it would be presumptuous to advise, a nation well able to attend to its own affairs.

All lovers of mankind cannot but rejoice that the last lingering elements of medieval Europe, transplanted into the tropics, were driven rudely out by the advent of the Stars and Stripes, which now fly in the Philippines, immensely to the betterment of all the races of the islands. The Archbishop and the priests ruled with an iron hand, and the Inquisition was in full operation, and those whose presence was considered undesirable were got rid of by the powers of darkness. Suspects were lined up and shot without trial. The confessional got information, and the State finished off the victims marked to fall. Such were some of the closing scenes of the 'Holy (?) Office.' The Filipino revolt was undoubtedly caused by the haughty, if not blood-thirsty, Archbishop and the crowd of licentious monks, who by their cruel oppressions goaded the people on beyond endurance. We, who read almost daily in the Singapore papers for years of what was going on in the Philippines, could not wonder at what took place.

The Spaniards at first and in many ways did much for the islanders. But at this distance of time it is difficult to fairly apportion praise and blame. The good work of the early missionaries was largely spoiled by the permitted admixture of heathen habits and customs, and the priests themselves too often fell to the low level of the people they were sent to raise. Much was done in the way of religion and education; and the lowest forms of Christianity are higher than the best forms of heathendom in their practical outcome. But the people as a whole had been

kept back. The relatively higher civilization of many of the Filipinos and the Eurasians (Mestizos) was due to the fact that the friars and priests, even those most highly placed, lived in open concubinage and gave to their offspring education. They recognised them, sought posts and places for them, and gave them an introduction to such society as was prevalent.

America is now trying to give education to the whole of the islands. But with this there ought to be the opening up of the country, which only the Chinese can effect for them. With good roads and a better postal and telegraph service, and steam communication with all the islands, there will be a fair prospect of facing the great task yet to be accomplished.

A few words in closing as to Attestant Christian work. In 1888 the agent of the British and Foreign Bible Society, who, when a young man, had spent several years in Manila, and knew the character of the place well, sent a Spaniard, whom I knew, Señor F. de P. Castells, to sell the Scriptures. He had as companion a converted Dominican monk, Lallave. Both were warned, and threatened, and at last poisoned. Lallave died, but Castells recovered. He in after years did good work in Spanish America, and is now in England, a clergyman in the Established Church. This was the beginning, the very first attempt, to let the light shine in upon the apostacy in the Philippines.

Ten years later the Methodist Episcopal Church had the honour of holding the first Protestant service, on August 28, 1898. This church is doing a splendid work there to-day.

The Episcopalians, under Bishop Brent, are doing the same; and also Presbyterians, Baptists, and Disciples are all at work, and both the American and British Bible Societies.

A native movement which may have great issues began in October, 1902, as an anti-Roman Catholic crusade. Padre Gregoria Aglipay, with the support of Aguinaldo and other leading Filipinos, commenced the National Filipino Catholic Church, which has already spread considerably, and will likely grow much yet.

XIX

THE LAND OF SUNRISE

LONG before the Spaniards saw the Philippines, Japanese mariners made voyages to Luzon. They continued to do so. The Chinese, too, were there, and have continued right through in larger or smaller numbers.

The Spaniards assigned to the Japanese a village near Manila as a trade depôt, and there they were placed under the Franciscan friars, who sought their conversion to Christianity. The Macao Portuguese had a settlement allotted to them in Japan itself, at Nagasaki.

The Emperor of Japan heard of the settlement of the Spaniards in Luzon, and sent a message calling upon the Governor of that island to submit to the prior claim of Japan to these islands. He pleaded that he would require to receive his instructions from Spain, but a priest and a military officer were sent to Japan as representatives of the Spanish power. They were well received, but on the return voyage to Manila, they and all who sailed with them, were drowned. The friars from Manila were as anxious to enter Japan as the Jesuits, who had been there from the time of Francis Xavier, were to keep them out.

Xavier had in 1546 turned his back on Malacca, and had gone to the island of Banda, to Amboyna and the Moluccas, thence to Ceylon, where he converted the King of Kandy. His next desire was to reach Japan, which field for his labours had been suggested to him when in Malacca by Han Siro, a Japanese exile, who had become a Christian. He spent two and a half years in Japan, and

his success was very remarkable. It might have gone on uninterruptedly but for the interference, as always and everywhere, of the emissaries of Rome in the political affairs of the country. This led to the exclusion for centuries of Europeans, with all opportunity for commerce and the Gospel of Christ. There were terrible massacres of the Christians, and in 1633 the final expulsion of the Christians took place by order of the Emperor, who also sent as a present to the Spaniards at Manila a shipload of lepers. These were housed and cared for, and the Saint Lazarus (Leper) Hospital, which was the outcome of that Christian act, has remained till this day. The real reason of the hatred of the Japanese to Christians was the deliberate attempt of King Philip IV. to conquer Japan.

Xavier was a devoted man, and his zeal and labours might well shame many to-day, who praise him but do not copy him in his exertions. But zeal should be conjoined with knowledge, and effort with efficiency. Xavier made many mistakes, such as his baptizing hordes of little children of heathen parents; and pressing King John of Portugal to order the Governors to compel the heathen to enter the Church, and if they did not, to punish them for neglect of duty.

His last effort was to enter China. But his end came in 1552, while looking on that closed land. He died on the island of Shang Chuan, or Sancian—corrupted into 'St. John'—which is not far from Macao and the West River. His last words were: 'In Thee have I trusted, I shall never be confounded.' These words justify us in the belief that he is the author of the beautiful lines attributed to him:

'Jesus, I love Thee, not because
I hope for heaven thereby,
Nor yet because, if I love not,
I must for ever die.

'I love Thee, Saviour dear, and still
I ever will love Thee,
Solely because my God Thou art,
Who first hast lovèd me.'

Xavier's body rested awhile in the old church at Malacca when on its way to Goa. There at certain intervals it is 'exposed,' after the manner of Rome, which makes the most of its great men. But Xavier belongs to us all, as do the choice spirits of the Church of all ages and all lands. Sir Frederick Weld, when Governor, had a brass tablet erected at Malacca, to mark the spot where Xavier's body rested till its removal to India. Near the place there are many curious tombstones, among them one is peculiarly interesting. It is that of the second Bishop of Japan, who was buried in Malacca in 1598.

Japan began, under decidedly Christian influences, her present career of progress, which is not wholly material or secular. Marquis Ito and Count Inouye, who escaped as stowaways from Japan when young men, while in England were closely associated with Mr. Hugh H. Matheson and others of a fine type of Christianity. Many other Japanese have borne clear testimony to the great benefits they received from Christians in Europe and America. They are in many cases like the young Japanese students with whom I travelled lately, who, when asked whether they were Christians or not, after a long pause, and after they had exchanged glances, replied: 'Not yet.' Japan is becoming Christian, only slowly and deliberately, and not merely as a matter of fashion, but rather from a sense of need and the fitness of things. She has gradually made religious choice quite free to all Japanese subjects. The Japanese 'Magna Charta' was expressed in the Emperor's proclamation of March 14, 1868, in these words: 'All purposeless precedents and useless customs being discarded, justice and righteousness shall be the guide of all actions.'

Her free Parliaments, with more than a hundred of their representatives Christian, are the wonder of the world. There are only some 100,000 professed Christians in Japan, but many of them are the outstanding men of the nation, and thousands may enrol themselves under the Christian banner any day without any social ban or Government prohibition. This is an immense advance since 1859, less

than fifty years ago, at which time modern missionaries first got an entrance into the long-closed land.

In this and much else Japan shows herself more advanced and civilized than some European countries, notably Russia; with which Japan was compelled to engage in a life-and-death struggle not only for her own existence, but for China and the Korea. In spite of our knowledge that there is an Asiatic League pledged to free Asia from the rule of Europe, we are not at all alarmed about the 'Yellow Peril,' on one condition—namely, that Japan becomes Christian. We believe both Japan and China will. The picture is one much brighter than that appearing to those who do not know the better side of Asiatics. As a corrective to false notions, it is well to recall the fact that the whole of the writers of the Holy Scriptures and the earliest Apostles to the nations were Asiatics. The Light, which was first passed on to us in our Western islands from the East, will shine with all its ancient splendour when anew it is carried by Asiatics to their own races, and to the ends of the earth. Pass on the torch! Let the Light shine! For God, who is, and has most unmistakably shown Himself to be, the God of Europeans and of Americans, is the God of the Jews, of the Japanese, and of the Chinese also. But there are many dark blots in Japanese life as yet, more especially in commercial immorality, and recognised sexual vice. These will not pass away readily, but still they will not remain uncondemned by the Japanese when more fully Christianized.

It is not to the credit of Great Britain that we are not more largely represented by Christian missions in Japan to-day.

Beyond the two great societies of the Established Church of England, the S.P.G. and the C.M.S., and the Salvation Army, all the other societies are American, except those of Rome. But Formosa is now part of Japan. There the English and Canadian Presbyterian Churches are working among the Chinese with much success. There are no other foreign missionaries save a few Spanish, who have been represented there for centuries with little result. The

Dutch did a great deal for the Malays there, until they were massacred by the Chinese pirates who took possession of Formosa. These, on receiving pardon for offences on the coast of China, handed the island over to the Imperial Government, which held it till it passed to the Japanese. These were wrongfully deprived of their lawful spoils of war on the mainland, by the short-sighted policy of Russia, France, and Germany.

The Japanese Christians have already done mission work among their own people in Formosa, and will probably do more shortly. The aboriginals of the island are Malayan races who have not come under the fatal spell of Mohammedanism, but are Nature-worshippers, and savages still. They await some earnest missionaries to learn their ways and languages, and to bring them also into the kingdom open for all. Many of them, who became Chinese in outward appearance and language, are already Christians. But the hill tribes are still numerous—at least 100,000. These occupy the east coast. Some 3,000,000 Chinese occupy the west coast and the plains, dwelling in about 7,000 towns and villages.

Formosa contains 15,000 square miles, and is about 250 miles by 80. Its products are tea, sugar, camphor, rice, gold, coal, and sulphur. Commerce and industry till now have been directed to the raw material only, but the Japanese are making steady headway, as in Japan itself. The method of obtaining camphor has been simply to throw pieces of the wood into a boiler of water, and extract the camphor by a rude process of distillation. Hemp is got in great quantities, and sent unwoven to the mainland.

There was a day when for God's work among the nations the Mediterranean was the scene of action; then came the time when the centre was changed to the Atlantic; to-day, and for long, the Pacific shall witness events of world-wide importance. The preparation and the opportunity for the Gospel is clear beyond all question. Our duty is plain as day to those who have the eyes to see. Neglect of Christian activities now may put back the world for cen-

turies, to the bitter regret of ourselves and those who come after us. Now is the time to move calmly, steadily, and with brave heart. The Lord of Hosts will lead us, if we but follow. If we will not, He will call others to take our place.

The Far East, for centuries called the unchanging and stagnant, is now flowing as a stream which nothing can dam back, if such were dreamt of. It must gather volume and strength as it rolls on. The revelation of the power and resource of Asiatic vitality and ability has opened the eyes of Europe to recognise the fact that the ancient East is not played out, but is only now awakening from a long sleep to arise and put herself alongside the younger and more alert nations, which have but got the start of her in the race, a race which she yet may win, unless the West does more than of late it has done to show its right to receive the prize.

Through fifty years, since 1855, Japan has been moving. Especially within the last thirty years she has learnt all she could from the West as to science, philosophy, commerce, and industry. Before the war, Japanese trade had greatly expanded, and her ships, both mercantile and naval, were in evidence. Her victories are matters of history. Her army moved as one man. It will do the same again, if need arise.

The trade of Japan in one year, 1903-04, rose from 80,000,000 yens (dollars) to 350,000,000. The mercantile marine in the five years 1900 to 1905 grew from about 150,000 tons to 1,000,000 tons.

XX

A GLANCE AT ROMAN CATHOLIC MISSIONS IN THE FAR EAST

IT is admittedly difficult to write dispassionately on any subject on which one feels strongly, and it is necessary to write with sufficient proofs of facts stated, if one's opinions are to have any weight.

So far back as 1885, the author pointed out in the local press that the French priests in Annam were themselves alone responsible for the so-called 'massacre' of several of their number, together with many Annamese. These they had enlisted against their countrymen and against the Chinese, who feared and hated the French rule as at that time exercised. This subject is represented in the Vatican by large paintings, which I saw when last in Rome. The Saigon papers admitted that the 'massacre' was the outcome of the short-sighted policy of the French in enrolling Annamite Christians as irregular soldiers.

It is worth recording how the French came to be in these lands. In 1787 a Prince from Saigon, a claimant to the Annamite throne, visited the Court of Versailles, accompanied by a French missionary-bishop, two Annamese officials, and some thirty Cochinchinese. He came to beseech the aid of Louis XVI. to enable him to recover the throne of his ancestors. A treaty was made by which the Prince promised France in exchange, the island of Pulau Condor, the peninsula of Tourane, and besides other things, aid in the event of war in India. The Revolution swept away the Court of Versailles, British arms prevailed in India, which was wrested from the

French, and the chance for the Prince seemed to have passed. But this war-like Bishop, by name Pigneau de Behaine, had received gifts of money to bring about the object aimed at, and in 1789, with the help of several adventurers, he obtained a firm footing in Lower Cochin-China, and between 1793 and 1801 the central provinces were taken possession of and the priest's protégé established as King, with the Bishop as his 'prime minister.'

In future it will not be necessary to charge our French neighbours with the doings of French priests, who have been the ablest and most energetic servants of the Vatican. The recent separation of the State from the Church will lead to important modifications of French religious life, and among the changes will be the gradual movement of many of the more earnest priests into the light of Gospel liberty. Already French Protestant missionaries are at work in Indo-China, and their number will gradually increase in all the French colonies. The future of France in the Far East will not be burdened, as in the past, by its official connection with Rome. Since the Battle of Sedan and the withdrawal from Italy of the French bayonets, which had for so long upheld the Papal temporal power, events have moved rapidly in Europe and in the East. Even the common people of China now know to a large extent the differences between foreigners, and between their different religions.

After the Franco-Chinese War in 1884 there was a very noticeable friendly feeling shown by the Chinese towards Protestants. Many of them for the first time learnt to distinguish between those who were the emissaries of Rome, and those who were Protestant missionaries.

The French priests have made themselves increasingly disliked, especially by claiming to act with the Chinese officials in judging cases in which their co-religionists were concerned. Besides, they display great arrogance and ostentation, and ape 'mandarin' ways to try and impress the people with the notion of their importance. By a most misguided treaty right, secured to them by the French Government, they rank as officials with graded titles and

privileges, from minor priests to bishops, much to the annoyance of the Chinese official mind, which will not rest till all such anomalies are swept away. As a set off against these pretensions the Empress-Dowager endeavoured to induce Protestant missionaries to assume the same high sounding titles, that she might play off one set of foreigners against the other. But the whole genius of the Evangelical Churches of the world is antagonistic to such worldly wisdom, which some regard as policy, but which is rank folly.

Unprincipled proceedings defeat their own objects. It is to be feared that Li Hung Chang spoke the truth when he said that the 'Thien Tsu Ka'—*i.e.*, Roman Catholics, or 'the Heavenly Lord Church'—should be held very largely responsible for the bad feeling against foreigners in China. This feeling found vent in the Boxer troubles, which involved in their sweep all foreigners without distinction.

It must be remembered also that Germany got her hold of Kiau Chao as a result of the murder of two Roman priests, who were German subjects. In the Boxer rising of 1900, no less than 5,000 native Christians and 120 European missionaries, in connection with the Protestant Churches, lost their lives. But the Chinese connected with the Roman Church suffered much more severely, not less than 25,000 of them being massacred with about forty of their priests.

In this matter history but repeats itself. John Craufurd, F.R.S., writing fifty years ago, says: 'In every country of the East, Christianity has been introduced to the people, along with the invariable and odious association of unprincipled ambition and commercial rapacity. In Japan the intrigues of the (Roman Catholic) Christian missionaries, and those that employed them, caused the massacre of many thousand Christians in a persecution more awful and extreme than any of which the annals of Christendom itself affords an example. The result was the perpetual proscription of their religion, and the loss of that vast portion of the population of the globe to the

intercourse, and almost to the knowledge of the rest of mankind. The Chinese, as the influence of the Christians was smaller among them and therefore excited less alarm, endured them longer, but they too finally expelled them, because they saw no end to their restless and unprincipled ambition. In Tonquin, Cochin-China, and Camboja they were persecuted, executed, and expelled. A similar treatment was pursued towards them in Siam.'

The last Roman Catholic returns for China, viz., 1904, state that there are 40 bishops, 904 European missionaries, 471 native priests, 4,126 churches, and 35,845 schools, also 60 missionaries who are not priests, and a community of 720,000.

Protestants have a Christian community of 500,000, but only speak of their 120,000 communicants. Though, as we have seen, Morrison went to China one hundred years ago, the Protestant Church has been actually at work in China for only some sixty years. It is gratifying to know that the increase during the four years immediately following the massacre of 1900 was 17 per cent. The number now of Protestant mission workers, men and women, is about 2,500.

Roman Catholic missionaries first came to China not later than the thirteenth century under John of Monte Corvino, who was sent by Nicholas IV. in 1288. Owing to their efforts, and those of the Nestorians before them, there were for nearly three centuries large and flourishing Christian communities in Northern China.

The Roman missionaries held, from the worldly point of view, peculiarly advantageous positions in the imperial city. Not a few of them were in Government employ during nearly 150 years from the time of Matteo Ricci, Longbardi, and others; until the imperial authorities began to resent their claims over Chinese who had become their converts. But even this might have been tolerated had the priests remained in harmony among themselves. The contentions between the Jesuits and Franciscans as to ancestral worship, and the name for God, and such like, helped to destroy the great world power they were building

up in China for the papal 'Curia,' to compensate for the loss of the foremost nations of the West which had gone free at the Reformation.

To-day, in an attempt to recover the territory they have lost, the Roman Catholic missionaries are quick to follow Protestant missionaries who have done pioneering work. Once Protestants do begin to go into districts, Romanists are not slow to follow. We had no sooner commenced in Muar, on the borders of Malacca, where they had been for centuries, than Portuguese priests visited that state and secured land by purchase, as the Sultan would not give them a site. But although we have been there since 1890, they have not as yet built nor even rented a house, beyond a miserable shanty which they could never fill and so gave up.

The Portuguese introduced Christianity into Burma and Siam in the sixteenth century. The vicariates were founded in Siam in 1662 and in Burma in 1722. But old age alone will not command respect. With the decay of Portuguese power and the corruption of the Goanese, the Vatican saw the necessity of rearranging matters. Pope Leo XIII., by an 'apostolic letter' of September 1, 1886, proclaimed the establishment of the Indian hierarchy. By a concordat with Portugal the sees were to be under the patronage of Portugal. By this, the Archbishop of Goa became patriarch of East India, with a number of bishops under him. The Bishop of Macao was to have the oversight in the Far East from Malacca and Timor to Macao.

In Malacca the Portuguese Church of St. Peter's, close by Bunga Raya, is over three hundred years old. But the whole race has fallen on evil days from a variety of causes. Among others, the community, living for hundreds of years apart from Europe, has grown aimless and sensual, and the type of Romanism usually presented to them has been unusually low.

The Malacca Portuguese, in spite of their high-sounding names inherited from the grandees of olden time, are generally lower, morally and socially, than the Malays

among whom they dwell. They only exert themselves sufficiently to sustain, by menial tasks on occasion for the Chinese, or by fishing and other labour, what is little better than animal existence.

The energetic French priest Bishop Gasnier and Sir F. Weld, with whom, while he was Governor, he may have been said to have lived, made such a representation of matters to the Vatican as resulted in the French Bishop being made titular 'Bishop of Malacca,' but with his residence at Singapore. This the Portuguese considered a very great grievance, and those at Singapore and Penang threatened to become Protestants if it was insisted upon; but they had not the necessary spirit to make sacrifices, and go free into the fuller life which was well within their reach. The Portuguese in the States and Straits generally are far ahead of those in Malacca.

In Burma the census is taken according to 'religion.' In 1884 there were 17,000 returned as 'Catholics'; the last census gives them as 37,105. But as a friend at Rangoon writes me: 'It is to be remembered that there has been a very heavy immigration of the Catholic population of India; and that increase in numbers does not mean any such numbers of converts made here, for the Catholics have not had any great ingatherings at all anywhere.' Baptists head the list with 66,860. This American Mission, that of Adoniram Judson and the many noble men and women who lived and died for it, has had a splendid record. Among its workers were my personal friends the late Dr. J. N. Cushing and that remarkable woman Mrs. Marilla Ingalls, who spent fifty years among the Burmese, and numbered among her friends many Buddhist Pongyis. Mr. F. D. Phinney writes: 'We have had steady growth all the years of the interval, but last year we added nearly or quite 8,000 to our church members by baptism on profession of faith. Our last year's statistics show 46,762 church members, and this must mean a very large Baptist constituency.'

The missionaries in Siam are American Presbyterians

and Baptists, working among the Siamese, Chinese, and the Laos and other hill tribes who are still pagan Nature-worshippers. The Siamese are Buddhists. The Roman Catholics are also still at work among those peoples where they have been for so long, but are making no great headway.

XXI

A ROMAN CATHOLIC STRONGHOLD

SINGAPORE is a peculiarly strong and strategic outpost of the Roman Catholic Church, largely because of the want of enterprise and foresight of the English Established Church. But the British Evangelical Free Churches were also much to blame in neglecting the Straits for so many years. For fully forty years the alien French and Portuguese Roman Catholics had the field almost entirely to themselves, as one can easily gather from what has been recorded of the small staff and feeble attempts of Episcopalian and Presbyterian Churchmen, who were morally committed to the responsibilities of the position, but did so little.

During the time of Pope Leo XII. (1829-1831) the Bishop of Siam, who was at the head of the *Société des Missions Etrangères*, was given charge of Singapore. The Portuguese, as already mentioned, resented this. To add to the confusion a Spanish priest came, and for a time claimed jurisdiction, and denied the authority of both the French and Portuguese priests; but they continued hostile to one another, till in June, 1886, the Pope settled their respective duties and jurisdictions, giving the lion's share to the French as by far the more able, energetic, and successful arm of the service.

The priest who in the early years did the most in acquiring property for the Mission was the Rev. Jean Marie Beurel, who was thirty years in Singapore, from 1839 to 1868, when he had to leave in ill-health. He strove to make his work a success, and gave his services and his

private means, and was most assiduous in collecting funds locally and elsewhere for the buildings and schemes of his church. His single-minded and calm determination might be copied by all who work in what they regard as the more excellent way. To effect what will be much worth, like him they must give a life-long service on the field, or for as long as they can stay, suffering nothing to daunt them. But Mr. Keasberry and other contemporaries used to report him as assuring his converts that the French flag was to fly from India, Burma, and Siam down the Malay Peninsula to Singapore. It is to be feared that Roman teaching has been sometimes characterized by such political forecasts and aims rather than by preaching the kingdom of God, which is 'neither here nor there, but within you.'

In January, 1840, Dr. Courvezzy was appointed as 'Vicar Apostolic' for the Malay Peninsula, with his residence in Singapore. In June, 1846, the Church of the Good Shepherd was opened. In the same year the Roman Catholic Chinese Church was built at Bukit Timah. It was with the priest of this church that Alfred Russel Wallace stayed in 1854 during his visit to Singapore. In 1846 there also arrived the Rev. J. B. Boucho as 'Bishop of Athalia,' which was the title of the Roman Catholic diocese, until it was changed in 1886 to 'Bishop of Malacca.'

The buildings of the Roman Catholics have the best sites and are the finest ecclesiastical edifices in Singapore, always excepting St. Andrew's Cathedral, which is one of the best situated in the Far East.

Besides the churches for Europeans, Eurasians, Chinese, and Tamils, there is the large Brothers' School, with its staff of British and American teachers, who only in recent years replaced the French teachers. These had not maintained such a standard as to secure the prizes of the colony at the examinations. This school received its first Brothers in 1852, and, like nearly all the flourishing institutions of Rome in Singapore, its inception was due to Padre Beurel.

The convent also was the outcome of Beurel's efforts. In

1852 he bought the site with his own money for \$4,000, and added other lots out of his private purse. In February, 1854, the convent began its work on the arrival of several nuns from France.

Good work has undoubtedly been done by the Sisters, who also were for some years installed as nurses in the Government hospitals. Other Roman Catholic institutions have accomplished good service for humanity, but we venture to think it would have been better done by our own countrymen and countrywomen, had we been wise enough to realize our opportunity and to discern the coming great importance of this field for missionary enterprise.

No reference to the Société des Missions Etrangères would be complete without mention of the Procureur or Administrator of the properties and finances of the Mission. The present capable holder of this office is Father N. J. Couvreur, who, after three years in Hong Kong, came to Singapore in 1881.

Mr. Thomas Braddell, C.M.G., writing over fifty years ago, said: 'Of the priests, nearly all are secular clergy belonging to the Société des Missions Etrangères. Sole object religious, no earthly motives. No political intercourse with their country, no interference in political service. They are priests, and profess to belong to no party, no political creed, no ambition but propagation of the Christian religion, and with it education and civilization. . . . Admission to the society a great favour; small pay, no pension. When coming out expected that they entertain no idea of ever quitting it, and that they are prepared to die in the scene of their labours.' It is pleasant to read this, and events prove the sincerity and devotion of a number of the priests, but Mr. Braddell was more charitable as to their freedom from political bias than many would admit to be the case.

In the early days most of the land which the Romanists held was obtained by free grant from Government. Their position was greatly strengthened during the term that Sir Frederick Aloysius Weld, G.C.M.G., was Governor,

from May, 1880, to May, 1887. Their Bishop, in reviewing the decade in a sermon (during which period the chief justice and the officer commanding the troops also were Roman Catholics), proudly boasted that they had 'doubled their numbers, their properties, and their prestige.'

All over the more civilized portions of the Straits and States the Vatican is in great evidence; but not one priest, nun, or teacher is to be found along the whole stretch of the hundreds of miles of the east coast of the Malay Peninsula from Cape Roumania to Siam. The same may be said of Protestants, but they have not been in the Far East as missionaries for 400 years.

At Penang and on the mainland the Romanists have many churches, convents, schools, and missions, and also hold a great deal of most valuable property. It is said that they conduct a considerable number of the ordinary business houses in the name of Chinese traders and others. As corporations, into which they were made by special ordinances some years ago, their influence and wealth have increased.

The colony ought to have much larger returns for the very exceptional privileges former Governors seemed all too anxious to grant, for the bulk of the profits earned go out of the colony. Mr. Burkinshaw, one of the unofficial members of the Legislative Council, protested, but in vain, to the giving of such powers to the priests. At this late time of day the official mind is awakening to the blunder which was made to please the astute Bishop Gasnier.

The Singapore priests have a large following among the Eurasians and also among the Chinese and Indians, but it may be questioned whether their successes are as real as large numbers seem to suggest. Their hold upon many may be due to the aid they give. They have a regular system of renting out their fields to those they expect to win to themselves; they also advance sums, both large and small, to any they hear of who are in difficulties. Then, though the Straits magistrates for long have paid little or no regard to priests who have cases, it is possible for

them to arrange to uphold, and even to defend by counsel, if necessary, any of their people in any kind of trouble.

Protestants generally refuse to have anything to do with legal and police cases. They teach the people to do what is right before God, and to rely upon themselves. The Chinese are quite capable of looking after their own affairs, and should be encouraged to do so.

Our Roman Catholic friends are adepts in securing aid for their various schemes. Quite recently the roof was much damaged at the convent, and they appealed for funds to repair it; but before the roof was well finished, they had a large church built in the compound alongside of the convent; for this, however, it was stated that they had received special funds from Europe.

The 'Christian Brothers' also issued an appeal to the general public for \$15,000 to \$16,000. They ask from everybody, but will not allow any of their people, under pain of censure in the confessional, to give to any Protestant institution. In their circular they said: 'On you we must rely for this sum. . . . We beg again to remind you that the names of those contributing \$100 or more will be inscribed on marble tablets, which will be placed in the portico; those contributing \$500 will be inlaid in silver, while those contributing \$1,000 will be inlaid in gold.' Every friend of Romanism, and, indeed, every friend of Christianity, must regret this somewhat brazen appeal to human vanity.

XXII

STRAITS CHINESE INSTITUTIONS

STRAITS Chinese have long been accustomed to Christian ideals, and have, perhaps unconsciously, been greatly influenced by them. But the Buddhist notions of 'merit-making' for the betterment of one's future destiny have not been absent from much of what I wish to refer to in this chapter; only, it is well understood that a great deal of what is often regarded as Buddhism is derived from Christianity, and not conversely, as some enthusiasts for Buddhism have alleged. Not many Chinese are pure Buddhists. Such are rather to be found in Siam, Burma, Ceylon, or even in Japan. Chinese, on the other hand, even such as are Christians or Mohammedans, are all more or less Confucians.

So far as Confucian doctrine concerns the relations and duties of life, I claim to have been as much a Confucianist as any Chinese, from the time of my arrival in Singapore till now. Many of them have heard me call them to the study of the 'Five Relations' (those between rulers and ruled, father and son, husband and wife, elder brother and younger brother, and friend and friend), and 'The Constant Virtues' (benevolence, righteousness, propriety, wisdom, and sincerity). This study I have advocated as steadfastly as has the recently-formed so-called 'Reformed Confucian Party.' With largely secularist aims, they have sought funds to build a Confucian temple in which to carry on their propaganda. In Singapore, for want of support, this has not been realized, but in Kuala Lumpur they are reported to have received from a wealthy Chinese funds to build such a hall.

Confucian doctrine is extremely good so far as it goes, but its very ideals reveal the depth of human need without supplying it. Confucius humbly and in all sincerity confessed he had not attained to the ideals he set before himself. The efforts of our Straits Babas to galvanize into life the best elements of the teaching of the sages of China, of which Confucius was, and merely claimed to be, a transmitter, will all prove ineffectual for the lack of motive power which only Christ and Christianity can give.

We rejoice, however, at whatever signs of the Christian spirit we see at work among the Chinese of the Straits, who have many excellent characteristics, though I am not sure that the younger men have so great a disposition to help others as their fathers had.

This may in a measure be due to the purely secular and agnostic influences in most of the educational establishments, notably the Government schools and Raffles Institution, during the past generation. Many of the Chinese themselves say that their present hostility or indifference to Christianity is due to the influence, teaching, and example of Europeans in school, business, and social life.

The earlier Chinese residents of influence, though few called themselves Christians, did read the Bible or heard it read in Chinese, Malay, or English, and were encouraged by leading public and business men to believe in Christ and practise Christianity. I fear many of the younger Englishmen neglect to influence the Chinese Christward, though they know that they themselves owe the very best in them to Christ.

Many, both European and Chinese, as a local lawyer, Mr. James Guthrie Davidson, once expressed it, 'seek to kick away the ladder by which they have climbed to where they stand.'

It is a pleasure to write of the Tan Tock Seng Hospital 'for the sick of all nations,' though its many wards, with about one thousand beds, are used mostly by Chinese patients. The hospital is now being rebuilt near the old one on an airy and healthier site.

It was founded by Mr. Tan Tock Seng, the father of the late Consul for Siam, Mr. Tan Kim Ching, who also gave large sums of money, as his grandson, Mr. Tan Boo Liat, and other members of his family have done. Many other Chinese merchants have contributed towards the erection and maintenance of the buildings. The hospital is staffed and worked by Government along with a committee of Chinese gentlemen. I have always taken an interest in this most admirable institution, and used frequently to visit it over a course of some twenty years, and gladly look in now and again as I have opportunity.

Mr. Teo A. Hok, of Foochow, went with me on several occasions, and it was truly touching to see him kneel down in his silks and satins alongside the cot of a poor dying 'coolie' and engage in prayer. Before he had quite made up his mind to be a Christian he used to do much to try to check infanticide, and supported a Home for Foundlings—mostly infant girls who had been exposed near the city walls of Foochow.

On former business trips to the Straits, Mr. Teo had made the acquaintance of several of the leading merchants; among them Mr. Tan Kim Ching, who on this occasion became his partner. Mr. Tan expressed his opinion of Mr. Teo at the Tan Tock Seng Committee. He proposed me as a member of the committee, but it was decided to keep off at that time all the clergy. But Mr. Tan said: 'Well, I thought those missionaries only read books and recited prayers like our lazy Buddhist priests, whom we cannot respect as the Europeans do their "padres." And there is my friend Ku Ko (Mr. Teo); he is not one of the fellows to "eat the foreigners' rice," as I thought all Chinese Christians did, for he gives largely to missions, in which he now thoroughly believes.'

Mr. Tan one day called on me and declared himself to be my friend, and later on gave fifty dollars for our 'good work,' as he called it. When Professor Henry Drummond was visiting us, and asking me about our work, I spoke of this and similar cases. His remark, like all he ever said, was full of meaning. It was: 'There is more of Christianity

in friendliness than we usually think.' Friendliness is both good Christian and Confucian doctrine, and both Chinese and Europeans will do well to cultivate it. It will also be good for more than business ; it will make for peace and pleasant intercourse. The more earnest any man is for the welfare of others, the more nearly he copies Christ as the friend of His fellows, the better for social life in every aspect.

The Straits Chinese are not yet in any large numbers prepared to make the great renunciation. To become a Christian means to break largely with present social and personal habits, which many Babas have not the courage, the spiritual zeal, to do. Difficulties with them, as with many of our own race, are not so much intellectual as moral. The way of the Cross, which is Christ's way for us all, means self-denial and self-control, even though it does mean blessed liberty and perfect peace to an extent only those under law to Christ can know.

In the Tan Tock Seng Hospital was a man whose acquaintance I valued, whose spiritual helpfulness I prized, and, though he is dead, the memory of whose bright, uncomplaining Christian character remains as an inspiration.

A. Png was a Hokkien immigrant who had been a patient for years. He was quite unable to earn a livelihood. The hospital at that time was a home for such helpless creatures. A special arrangement is to be made for such cases, as all the wards are required for those actually in immediate need of medical aid.

He was a paralytic, his lower limbs quite helpless, but he had strong arms, and had an intelligent head and a tender heart for others. The Gospel won its way with him, and he was baptized. For four or five years afterwards he lived to act as our 'honorary chaplain,' and did much good, and that quite voluntarily, never receiving a single cent from us. He was a real soul-winner, and brought several others to the Saviour. Many a time I have gone to be cheered by his talk—which was sound, sensible, and friendly always—on the highest subjects which can interest

men who have, or rather are, immortal souls, who wish to walk in the light of God through a world so full of pain, sorrow, darkness, and sin. I never went without returning better for going. When the end of his crippled life was near, I read to him that marvellously beautiful chapter, the 14th of St. John, and had a glimpse of heaven such as I have hardly ever had before or since. He lingered some days, and one of his last acts was to ask a passing dresser to give him a lift on his back to visit a companion in another ward. There he sat on the floor, and preached the good news of grace and salvation, which were so real and precious to him, and was then carried back to his cot of bare boards, to pass to his Saviour. Among the first I expect to meet in heaven, when by God's grace I get there, will be A. Png.

There are several other Straits Chinese institutions well worth mentioning. One is the Po Leong Kok, or Girls' Refuge, started by Mr. Pickering, ably assisted by his henchman, Mr. C. Phillips, for rescuing young girls under sixteen out of the common brothels of Singapore. It is a Government scheme worked by the Chinese Protectorate, but in consideration of certain moneys they have contributed the Chinese have a representation and influence on the committee, perhaps out of proportion to their share of the expenses. In this institution we taught for years, until during a furlough a byelaw was passed whereby we were excluded. By it the girls could only be taught in the matron's quarters, and at their own request. This could, however, hardly take place, as the Christian matron who knew Chinese had been dismissed for being too zealous in teaching the girls; and the matron who took her place could not speak Chinese, neither was she encouraged to teach them. But if all stories were true, a Chinese teacher attended regularly to teach Buddhism, and the girls were encouraged to burn incense and 'to follow the Chinese customs.' All that Christian workers asked, and, indeed, were in the first instance invited, to do in both this refuge and the prisons, was to hold voluntary services for which no remuneration was asked or expected. From this form

of Christian service for years past in Singapore missionaries have been excluded, but the Chinese themselves will some day invite the Government to admit them again. But the question remains, 'Why were they ever excluded?'

For hospitals and schools the Chinese have done much. They have supported education in the Raffles and mission schools, such as the Methodist Episcopal Anglo-Chinese in its first years, and the Brothers' Schools. They also started two or three Chinese Free Schools, of which one remains as a permanent institution in the Gan Eng Seng School. The Free School for teaching Chinese in Amoy Street—the Gi Oh—was founded by Mr. Tan Kim Seng, and is still maintained by his son, Mr. Tan Jiak Kim, and other members of his family. It is in this school that of late years a public meeting has been held to celebrate the birthday of Confucius. The water-fountain standing in front of the Exchange was erected to record Mr. Tan Kim Seng's donation of \$13,000 towards the bringing into town of a supply of fresh water for the community.

The Chinese have outdoor dispensaries and other means of helping their needy countrymen. The Tong Chi Hospital in Wayang Street was largely founded and endowed by Gan Eng Seng. It is a place where patients can come to their own Chinese doctors, and be by them examined and provided with prescriptions, which are made up cost free in certain Chinese dispensaries at the charges of the Tong Chi. But during the many years I have passed this 'hospital,' I have seldom seen patients, and then only one or two at a time. Many of the more enlightened Chinese at the time it was started said plainly it was quite uncalled for, with such an excellent institution as the Tan Tock Seng and Government outdoor dispensaries free to all comers, Chinese included.

The Tong Chi seemed to be regarded as the headquarters of Chinese guilds, for recently public meetings were held there in connection with the boycott of American goods, and we noted in a local newspaper that telegrams and communications had been sent there from the Canton Chamber of Commerce with the request for funds to start

a big factory for making European goods. The capital required was one million dollars, and the aim was to oust foreign goods from China, especially those of American manufacture. Several Chinese from Canton have travelled all over Malaya in connection with this movement. It is finding considerable support among the Chinese immigrants, but not, I think, much from the Straits Chinese, who are British subjects.

One of the most recent of the good works of our Chinese in the Straits and States has been their handsome contributions, amounting to over \$80,000, towards the 'Government Medical School,' for which the Government finds the buildings and staff. This Medical School was opened in September, 1905, by Sir John Anderson. He has done much to make his name remembered in Singapore, but for no one thing will he be more appreciated by a grateful community than for his success in getting the Chinese to give so well, and to enter as heartily as they have done into this scheme.

This school is the direct outcome of the Medical School in Hong Kong begun by Dr. Thompson, now in Government service, but formerly a devoted London Missionary Society missionary, as in heart he still is. The presence and usefulness of his students in the Straits, notably Dr. Chan Kun Shing, now at Penang, but formerly with Dr. Lim Boon Keng, led to the agitation for this local school of medicine. It has already drawn a considerable number of students from the States as well as from the Straits. In all there are twenty students, and the curriculum is a full one, and extends to five years.

The most recent addition to Singapore Chinese institutions is the 'Khai Eng So'—*i.e.*, the Opium Refuge—which came into existence in 1906. Such an institution was suggested some years ago by Dr. Lim Boon Keng and others, but to his partner, Dr. S. C. Yin, the present Chinese Consul-General, Swen Tze Ting, and our pastor, Tay Sek Tin, belong the honour of having successfully floated this enterprise.

Dr. Yin recently had two well-to-do Chinese young men

coming to him as patients to be cured of their opium habit. They, under treatment, fought with the vice, and were cured. The doctor was so pleased with the result that he mentioned the case to the Consul, who had just arrived to take up his appointment, and expressed the hope that he would use his influence to start a hospital for the cure of opium-smokers. The Consul made no promise—indeed, heard in silence, but he took note of the suggestion. Later he called on Dr. Yin, and said he would start the scheme, giving the use of the Consulate for the first month, and personally would undertake the expense, in the expectation that existing Chinese institutions would take up the good work. Two batches of twenty each were received and treated, were photographed, and discharged as cured. One old man gave in, and desired to be allowed to leave, but the rest remained for the full time.

It was afterwards found that none of those institutions would undertake the responsibility; so our pastor, in consultation with some of the leading Chinese, called a meeting in the 'Su Po Sia,' the Chinese reading-room, with the result that some fifty attended, and promised over \$3,500, and these sums Mr. Sek Tin has obtained for the committee; and since several thousands more have been promised or given, and \$10,000 are in sight; also other \$10,000 raised by the Chinese for another matter, which is not now to be carried through, will be handed over to this Opium Refuge. It is to have its own buildings erected and officers appointed to cope systematically with the enslaving habit.

For all these we are deeply thankful; and many of the old-established institutions will be put to much better uses as the years come and go, and the Chinese learn the new spirit of the age, which God controls and not man. The Chinese will give more readily, even to institutions which they in no way control, the more thoroughly their confidence is won and fostered. By-and-by they will control as well as carry the burden of all such institutions, 'supported by voluntary contributions,' which are the glory of our own land.

XXIII

LEPER HOSPITALS AND ISLAND

THE Chinese have a great dread of leprosy, and in crowded towns and cities try to drive the lepers either from the district or into the outskirts beyond the walls. Outside Canton, quarters are provided for them to live in, possibly the result of Christian teaching and example.

The Chinese dispensaries and hospitals in Canton are most certainly, as Dr. Kerr told me, an appreciative copy of Christian institutions, as are also the fine Confucian halls, with their seats and pulpits or platforms, an evident imitation of mission-halls and churches. With what wonder would Morrison look upon the change! In these, Confucian doctrine and especially the edict of Emperor Khang Hsi used to be taught, but to-day many other subjects occupy the minds of the Chinese, such as the need of copying Japan, the boycott, opium, feet-binding, cutting off the queue, and much else; for in free speech and action the Cantonese often lead the way, as all the officials sent to them know oftentimes to their cost.

Missions, in the sympathetic spirit of our Lord, have always made some effort to care for the lepers. In our own Mission at Swatow, Dr. William Gauld early established a leper hospital. Many remedies, both native and foreign, have been tried over a great many years, but all, unfortunately, have failed to effect a cure.

Drastic attempts are made at times to stamp leprosy out of a district. It is to be feared that what I am about to relate actually took place. A Chinese Mandarin, finding

many lepers in the district to which he had recently been appointed, invited them to a feast in a country house. After they were well feasted, the house in which they were assembled was set on fire, and they were all burnt or killed as they tried to escape.

In the Straits lepers are numerous. The authorities used not to exercise anything like a careful supervision over them for the general welfare of the community. They were allowed to mix quite freely with others, and thus spread the loathsome disease. They were to be found making for sale baskets and other articles, to be disposed of in the open market. Some I have seen selling fish, fowls, and other kinds of food.

In Muar, till this year, they had little plots of ground near the hospital where they grew vegetables which they disposed of, obtaining in return little comforts of which they had stood in need, for their condition was most miserable. They have lately been removed to the much better quarters at Johore.

If there is a class who should be cared for, and to brighten whose lives an attempt should be made, it is certainly those who have the misfortune to suffer in this terrible way. The Government in the Straits and the States does have hospitals for their reception and treatment. Not a few of these lepers have received the great consolations of the Gospel. Among all the baptisms I have had, few have given me more joy than those of these men in whose poor, disfigured faces shone 'the light that never was on sea or land.'

We have never felt so near the Saviour in our endeavour to serve Him as when bringing some ray of the sunshine of His love and mercy to these poor sufferers. The medical aid and food given seem suitable to their physical needs. It is well to try to do something more for those who appeal to us by their very helplessness. At the same time, I do not think that any but those stirred into sympathy with the suffering Christ would honestly and seriously think of helping them; only such would continue to try to do so.

About twice a year, after detention for some months in

these collecting hospitals, the men and boys are sent off to the leper island, Pulau Jerejak, just off Penang. They are usually put into 'tongkangs' (a sort of junk or cargo-boat), and are towed by some steamer to their destination. The cases which are far advanced are retained in the collecting hospitals till the end. The women and girls remain in the hospitals. Lady Clementi-Smith, the wife of a former governor, took a real interest in them, as she did in all good work, and among her last kindly acts when leaving the colony was a visit to the women's leper wards at Singapore.

Many of the men on the island linger for years. When Mr. Murray was our minister at Penang, I went with him to visit them, and several of the lepers recognised me. They had been in the Singapore hospitals, and we were mutually glad to see one another. The number was then several hundreds; there must be many more to-day.

The Americans and we have much to learn from each other. In regard to the treatment of lepers, in the Philippines they are ahead of us. There they are working on the lines of the Molokai settlement in Hawaii where Father Damien lived, whose work has been lauded as though no others had done similarly.

The island of Culion is set apart for the lepers. When established, Culion will be the only spot in the Philippines where the cherished ideal of independence will be carried out. The old town, from which the former inhabitants have been removed, has been renovated, and an additional hundred structures have been built. The old stone church has been left, and will in due time be provided with a native priest by the Archbishop of Manila, and four Pauline sisters will be stationed on the island. A complete sanitary system will be carried out by the municipal officers elected by the lepers. No one going there will be allowed to leave the island. Schools and means of amusement and entertainment will be provided, and the Government will furnish medical aid. The leper island at Penang also is provided with much to make the lot of those there brighter and better than it otherwise would be. Besides

the visits of the Roman Catholic priests, Mr. Macdonald and other missionaries of the Brethren's Mission have for many years preached the Gospel there.

It may be well in this connection simply to state that the Moravian Church has for long been doing a noble work of mercy among the lepers in South Africa and at Jerusalem. There is also a special Leper Mission working in connection with various missions in India, Ceylon, and Burma. The devoted labours of Miss Reid in India are well known. She lived with the lepers after she found she had contracted the disease, but she worked for them long before she became a leper. Only the other day, too, the Mikado thanked and honoured a lady for her work among the lepers of Japan.

XXIV

CHINESE GUILDS, CLUBS, AND TEMPLES

THE Chinese temples—and each section has its own—stand for a great deal more than we Westerners associate with religious worship. The temple is the meeting-place of the people, though as a rule they do not assemble in large numbers, but as they have occasion. Sometimes very large meetings are held on matters of emergency.

For the erection and repair of the buildings, for the support of the priests—Taoist and Buddhist—for ‘wayangs,’ or travelling theatres, which always begin their performances with idolatrous rites, and are not always elevating in their representations of life (and in the Straits women and girls play as well as men and boys, who alone are allowed in China to follow this calling), forced contributions are collected from the people, who must give or fall out of touch with their institutions and all that this implies. Large and elaborate processions have also to be provided for from the contributions of the Chinese, which are by no means voluntary, their pay being cut short and other devices adopted to get the funds, for which the headmen are held responsible. These processions are to give the idols ‘an airing,’ and are often very expensive and gorgeous affairs. Millions of money are spent in China every year over these attempts to please the spirits of the dead and bring good luck to the living. In spite of the enlightenment of the Straits Chinese, many of them, and especially of the women, are mad upon their idols. But some of the men only smile and say : ‘Look at the doings

of the Roman Catholics ; they are as foolish as we with such displays.'

Some of the Chinese have tried to show the great emptiness of many of the customs of the Babas, who are not content with what they got from their ancestors who came from China, but have added many others from the Malays and Tamils from India. In their funeral processions they have 'Malay Jogehs' and 'Kling Tigers.' A Chinese correspondent writes to a Straits paper : 'The Chinese have a saying from Amoy, "Do not frame new rules, and do not repeal the old ones," meaning, "Stick fast to them even if you are making yourselves the world's laughing-stock." They have talked so much about Confucius and his teaching all these years, that it is very strange they should tear a leaf out of the "Analects," which refer to the "Sambayang Hantu" (worship of ghosts). The sage (Confucius) said : "While you are not able to serve men, how can you serve their spirits ?" And again he said : "While you do not know life, how can you know about death ?" The explanation of the above is found in another book of Confucius in which he said : "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them." But it is wonderful why they (the devils—*i.e.*, the spirits of the dead) do not haunt the Malays, Klings, and Europeans ! The Chinese worship the devils with meats and all sorts of niceties, but ultimately all these delicious things find their way into their own stomachs. Isn't it wonderful ? Why don't they give it straight out, and say that these victuals are only shows, that in reality they are for their own appetite, instead of taking the devils' names in vain ?'

In China itself the people are destroying their idols. Following the edict abolishing the old literary system, and owing to the demand for school buildings everywhere, the temples and monasteries have been turned into schools to prepare for the modernized examinations, and little consideration has been given to the idols. This movement was in all probability responsible for the recent massacre in the Canton region of the American Presbyterian mis-

sionaries, who happened to appear on the scene during an idol procession conducted by Chinese who had not as yet caught the spirit of the time. But what shall we say of the Straits Chinese and their doings just about the same time ?

In September, 1905, at Malacca the great procession of 'Wang-kang' took place. Many of the ancestors of the Malacca Chinese hailed from Eng Chhun in the Amoy region ; but recent immigrants from this district simply smile and remark that the Babas are more superstitious than their grandfathers were, and certainly more so than the people of Eng Chhun are to-day. This festival cost \$20,000 at a time trade was said to be dull, but much more was spent in entertaining friends, for many of the leading Chinese in Singapore were present. Many thousands took part in the procession, which was not composed of the immigrant classes, but of the well-to-do Babas. The jewellery worn was said to equal at least \$750,000. One of the most prominent features was the 'Junk,' which was afterwards burnt in the jungle, as the former one which was sent to sea is supposed not to have reached its destination in the spirit world. It was 20 feet long by 8 feet wide. Before it and following it the Chinese were arranged in their clans, decked in their bright raiment bearing many banners with strange devices. These things will soon be memories only. What they represent cannot much longer endure even if the Chinese Babas wished it. It is almost certain that they do not, but have not yet the necessary courage to end the whole thing.

The last procession of this character was in 1891 at the time of the great cholera epidemic. It was then decided to have it every twelve years instead of every fifteen ; but lately the health of Malacca has been so good that it was put off until a fresh sickness appeared, when the Chinese headmen listened to the ignorant cry for another 'Wang-kang.' It certainly was amazing to find so many of the English-speaking Chinese taking part in this function, the meaning of which it would puzzle most, if not all, of them to explain on any other ground than 'tue sok'—following the custom.

There are among the Straits Chinese, guilds in connection with the various trades and businesses. The Chinese know better than most peoples how to combine for mutual advantage. The 'secret societies,' which at one time were a great terror, are suppressed by law, but to a large extent exist in secrecy, and to-day they are in full force in the sultanate of Johore.

The Chinese have benefit societies for the relief of those in distress, for the burial of the dead, for the purchase of coffins during their life for those they respect, in preparation for, and in assurance of, a decent funeral. Many large cemeteries are owned by the guilds and leaders of the different communities. All these, or nearly all, were given by the Government as free grants, and mostly occupy the very best sites, which would have been very acceptable for the present generation of the living; but no one dreamt Sunny Singapore was to grow as it has.

The Straits Chinese have for long striven to imitate their English fellow-subjects in social and club life. Their country club-houses were, and to some extent still are, little better than merely places for gambling, opium-smoking, and prostitution; to which, alas! we must now add drinking, for many Babas are heavy drinkers of European strong drinks, as all medical men know. Though they can drink so much more than Europeans can, the outward effects are not so readily seen.

The 'clubs' were in full swing from Saturday afternoon till Monday morning, and frequently during the intervening nights. The noises made by the beating of gongs and 'tomtoms,' with the shouts and howls, used to make the nights perfectly hideous, and a complaisant Government would not say them 'nay.' This form of barbarism has been much modified, partly because the police authorities require a fairly big sum to be paid to secure such indulgence for the delectation of one section of the community, to the horror and suffering of nearly all the rest.

All old-time Singaporeans, who can compare the former order of things with the present, will grant that there is a great improvement in outward aspects, though vice is

largely practised still, under more civilized and quieter forms. But the Chinese are by no means the only people who practise vice; there are white men and women who are as great sinners in this matter as they are. Sin levels all its slaves.

The Straits Chinese young men now engage more in manly forms of athletic recreation than they did. Indeed, until a few years ago, they did nothing of the kind. Cricket at Raffles Institution helped to bring about the change for the better, thanks to Mr. Hullett, for so many years the Principal. Now, too, the Chinese can, and do, join the volunteer corps, from which formerly they were excluded.

The Chinese Recreation Club has provided good healthy opportunities for exercise which were much needed. I am glad to say that we had a lawn, on which several of the leading Babas learned to play tennis. They came every Saturday for years. We distinctly believe in showing an all-round view of the Christian life—religious, moral, social, and educational, but in more than the mere academic sense. It speaks volumes for the Chinese appreciation of the advantages and pleasures enjoyed, to be able to mention that when we acquired the present mission house, Taotai Lew Yuk Lin, once the Consul here, then the Secretary to the Chinese Legation in London, and now the Commissioner for Chinese Affairs in South Africa, who was one of those to play tennis with us, gave \$50 towards making a court on which others might play the game he used to enjoy so much. Mr. Fujita, the Japanese Consul, who was a Christian, was another of the regular players.

The Babas have their own clubs and other places of resort in town, where they can gather for social purposes and have songs and instrumental music. A goodly number have learnt to play the violin and other instruments very creditably.

Chinese girls, too, have been privately taught to use the piano. Our American organ at the Baba Church is played by Chinese young ladies. A few of the immigrants can also perform not at all badly.



CHINESE RECREATION CLUB.

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Singing, too, which still is very unsatisfactory in the country congregations, is improving. In Chinese it is always harsh, in Malay very sweet, for Malay, with its open vowel sounds, is peculiarly soft—the Italian of the Far East.

Literary societies among the young Chinese are not unknown. A very laudable attempt was made by Tie-chiu (Swatow) Babas to commence one, and I was asked to preside and give an address on the opening night, at which there was a large gathering. It soon died out, as its literary character could not be maintained, and to perpetuate it—with a merely social aim, the main feature of nearly all the other societies—did not commend itself to its promoters. It was a purely Chinese affair. I was merely asked to preside; but it was a compliment to missions, for which some of these young men had a real regard. This they have shown quite decidedly since.

In the early eighties the Celestial Reasoning Association was started by several Chinese, who recognised the need of acquiring a better command of English. The leaders were all men who had been under the influence of missions. Among them was the first Chinese Consul, Mr. Tso Ping Lun, who was taught in Dr. Happer's school, now the Christian College of Canton; another was the best speaker of finished English among the Babas, who was formerly a Roman Catholic in Penang; another a Baba from Sarawak, who suffered very seriously for his Christianity when on a visit to Swatow.

Into this association several of the leading Chinese gathered, two afterwards becoming members of the Legislative Council, Messrs. Tan Jiak Kim and Seah Liang Seah. These gentlemen are respectively the heads of the two great sections of the Chinese community, the Hokkien and the Tiechiu.

This and many other debating and literary societies came into existence, served their purpose for a while, some for a fair length of time, and then passed away. But the influence of these attempts has not ceased; it will continue and grow, both for good and evil, in the coming years.

There are to be greater changes among the Chinese abroad, as well as among the millions of the Middle Kingdom. It is well known that the Chinese in the Straits, by their money as well as by the presence of some of their number in China, have had much to do in the great national movements which have taken place, and which are bound largely to increase in the near future. May the leaders be wisely guided, and so move their great nation into line with the modern world in its best aspects, and not its worst. To follow the example of Japan, and, carrying the people along with them, gradually introduce the necessary changes, will be better than to try and force the pace, as the heady Reform party tried to do. Japan has been moving into line for forty years; China hardly made the pretence of a move till after her conflict with France in 1884.

XXV

THE CHINESE CHRISTIAN ASSOCIATION— CHINESE PUBLIC OPINION

THE Straits Chinese Christian Association is the longest-lived of any English-speaking Chinese literary association. It has had a continuous and uninterrupted history from its formation in 1889. It originated from the reading of a paper by a Chinese Baba in the Presbyterian Church Young Men's Society. The essayist appealed to Christians to take a special interest in the Baba community. Chinese immigrants and other peoples of all sorts seemed to be cared for, while he regarded it as neglected, and apparently still scarcely discovered. What he said then is worth repeating at least in part: 'He who would bring about a reform in the physical, moral, and mental constitution of a Chinaman must begin that work in the Chinaman's home, and with the assistance of the Chinaman's wife and mother.'

After the minister, the Rev. A. S. MacPhee, got the Chinese Christian Association into working order, I arrived from my first furlough. I received much personal assistance from two Christian officers, Colonel J. Johnson Tuck and Colonel R. S. Watson, R.A., and from several other European friends, until the Chinese themselves took the matter well in hand. Lectures, debates, classes, and social intercourse were arranged for, and its annual meetings became quite a local function. The lectures and discussions were often of a very high order. Any promising young man was allowed to express his views, and much more freedom of speech was possible than afterwards obtained

in the meetings got up in opposition by those who represented the non-Christian party.

The leaders of this party were Dr. Lim Boon Keng, who was baptized at his own request when a distinguished student at Edinburgh in 1889, and Mr. Tan Teck Soon, the son of Mr. Tan See Boo, the evangelist, of Pechuia and Singapore, one of W. C. Burn's earliest converts. For several years both these undoubtedly able men have unfortunately been aggressively anti-Christian, and have influenced disastrously quite a number of the younger Babas.

It says much for the steady persistence of the Chinese Christian Association that the first secretary, Mr. Tan Boon Chin, has acted all these years in that capacity. Seventeen years in an honorary post involving a great deal of hard work not always recognised, is an excellent record.

I never knew my friend Mr. Tan neglect to carry out any duty he had undertaken. In the Baba Church he has long been an elder and voluntary preacher, and has also acted as a Sunday School teacher for several years. He is a son-in-law of Mr. Song Hoot Kiam. So also was another capital voluntary preacher, Mr. Tan Kong Wee, who took his two sons to Doveton College, Madras, where they were educated. He was one of the brightest and frankest Chinese I have known. He is still remembered by many, and was greatly respected, as was evidenced by the large attendance at his funeral.

Mr. Song Ong Siang, M.A., LL.M. (Cantab.), on his return from England, was made president of the Chinese Christian Association, and has ably held that appointment ever since. Baptized in infancy by Mr. Keasberry, and when fourteen admitted by me to his first communion in the Baba Church, he is now one of its elders, and a voluntary preacher, as his father was before him.

Mr. Song was a scholar in the Raffles Institution, and when fourteen, and again when fifteen, had the highest marks for the Queen's scholarship. These Sir Cecil Clementi-Smith, K.C.M.G., when Governor of the Straits

Settlements, got established. There are two of £1,000 each, available annually for study at home for law, medicine, or engineering. When of age Song had to sit again, and carried off the Foundation scholarship, which took him through his degrees at Cambridge and his course at the Middle Temple. Then in his first year, in open competition with all comers, he took the prize of £100 for constitutional history.

While at Cambridge he taught in the same Sunday-school with the learned ladies Mrs. Gibson, LL.D., and her sister, Mrs. Lewis, LL.D., who were the chief founders of our Westminster College. He returned modestly to take his place in the Chinese Church, and has in many ways, while busy with his professional duties, devoted himself with exemplary diligence to the welfare of his fellow Straits Chinese. He is the most highly-esteemed member of their community, in spite of his decided Christian character, or, should we not rather say, because of it. The leading Chinese merchants have made him the secretary of their large and influential British Chinese Association.

Only a short time ago there was no Chinese public opinion in the sense in which there now is. For by the Chinese daily press there is a full and free expression from end to end of China, and in every land to which the Chinese have gone. That there is such an opinion, and that it finds an outlet in so many unmistakable ways, is a matter of no small importance.

There is, perhaps, more frankness in the utterance of Chinese sentiment in the Straits than can be found elsewhere. Freedom of speech is always a good safety-valve. Happy the nations that allow it ; woe to those that do not !

Whatever may be said of the eccentricities of that able journalist, Arnot Reid, whose lamented death took place some years ago, his paper, the *Straits Times*, was always open for the unfettered expression of views by Chinese and others on all political, social, moral, and religious questions of the day. Under its present proprietors, however, it has exercised a close censorship over all 'copy,' and one cannot hope that anything will be inserted but what is

quite colourless, or at least considered non-committal. All controversial matter on religion is excluded. But religion and morality, as well as politics and social ethics, are subjects for discussion, and enter into the general stream of daily life at all points, and cannot be ignored by the so-called secular press. These subjects to-day have a larger place in the English press than they ever had, and for long years have had a large proportion of space and consideration in the Scotch and American press. The majority of people *will* think on the highest and deepest things, and no good purpose can be served by attempts to suppress opinions, on one side or the other, on matters which really interest and concern the lives and destinies of men and nations, and more especially just now the Chinese, the Japanese, and other Far-Eastern Asiatics.

Our other daily paper, the *Free Press*, used to give to such space matters when accomplished Chinese and other correspondents sent in letters. It might find fuller opportunity to do this if both sides were always assured of the opportunity of a reply when assailed.

In Penang, the Chinese, much dissatisfied with their treatment by the local papers, financed one of their own, which has gone on for several years. The *Straits Echo* is now fairly well circulated all over Malaya, which says not a little for Chinese courage and enterprise.

A new Singapore daily in English is about to commence, said to be financed by Chinese capital in their interests. This may displace another daily recently started, for Singapore can scarcely support four daily papers in English, but may do so in due time. For many years several papers in Chinese have been printed in the Straits, which have a large circulation not only in Malaya and among the Chinese abroad, but also in China itself, Japan, and the Korea. These have greatly influenced the minds of Chinese, and have been the models, along with those of Hongkong, for the press, which is now so busy in all parts of China encouraging the Government to instruct the people as to the events of their own land and of the outside world.

The *Straits Chinese Magazine* has had quite a long career for such a publication. It took its rise by printing papers, prepared at Mr. Song Ong Siang's request, to be read at the Chinese Christian Association. In it have appeared many valuable articles, and some of less value because somewhat one-sided. Its scholarly editors represent the two forces at work in the mental and moral development of the Babas of the Straits to-day. Mr. Song is a fair-minded and liberal Christian, and writes calmly as such, and allows others to have their say without passion or prejudice. Dr. Lim Boon Keng writes in a vigorous, impassioned style as an avowed agnostic. He does not sufficiently allow for differences of opinion on matters concerning which he seems to consider the last word has been spoken. No theologian could be more dogmatic or positive in any categorical statement than he. His utterances and writings are quite public property, so this expression of opinion is permissible from one who has watched, both with sympathy and anxiety, his many changes of view in regard to these matters, about which we differ, but may yet see eye to eye; for no earnest seeker after truth will be left in darkness if he keeps his face to the light and goes forward to meet it.

XXVI

THE CHINA OF THE FUTURE

WHAT the future of China will be, no one can say with any degree of certainty. There are, however, indications that its coming development will affect the whole world.

China is now with great celerity preparing an army on modern lines, which will in ten years be on a war footing of 800,000 strong. While I write Germany has received an order for 1,000,000 rifles and 100 guns, and military experts say that in less than a generation the Chinese standing army will be 2,000,000 strong of efficiently trained men. The mandarins are already employing a regular police with distinctive khaki dress, specific duties, and regular pay. Thus both the army and the police will be institutions, as in Western lands, to guard the lives and property of all dwelling within the Empire.

Sir Chentung Liang-cheng recently said in the United States : ' Our present army of 800,000 is being modernized. The Government controls the telegraphs. It is also trying to recover some of the concessions granted to railways. Our Civil Service has been classified, and modern science instead of ancient literature is the basis of examinations. Our schools teach foreign languages, and we have 4,600 Chinese students in Japan, 300 in the United States, and 400 in Europe. We have three stages of Civil Service examinations—the district, the provincial, and the highest of all held in Peking.' So rapidly do events move that since he spoke, only a few months ago, the district examinations have been abolished in order that students may be compelled to

qualify for the higher degrees under the new regulations. 'Still, our Government is not without corruption. The Empress-Dowager and her officials, however, represent the progressive party. The opposition to her is now hardly noticeable.'

Another Chinese official says : ' China to-day boasts ten divisions, and has 900 of the best of her sons training to become officers. The highest in the land, from the Empress downwards, are participating in the movement, and to-day the soldier receives the respect due to him at the hands of those classes he desires to protect.' Long ago Marquis Tseng warned Europe that ' China had had a very long sleep and was now awaking ' ; but few paid any heed to what he said.

Then, besides the educational and military reforms, there are the reconstruction of fiscal arrangements, the correction of abuses in the administration of justice, and the abolition of the extortion of evidence under torture and like customs, which demand immediate attention. It will be worse than folly to expect such great changes to be wrought without time and persistent effort. The long past, with its selfish, secluded, and autocratic life of the Court, will not be given up readily, and the corrupt and crooked ways of the officials, compelled to ' eat a district ' during the three years they had the paid-for privilege of squeezing the people, will take much time and patience for readjustment. The immense ignorance of the population of China generally, with their superstitions so deeply ingrained, will not find them very ready to follow their more enlightened leaders without a great deal of persuasion or of coercion. The latter policy in China will mean great bloodshedding, and the danger of the whole of the foreign population, for the Chinese have had a large measure of personal liberty, and will fight for it should they see any reason to fear that they are likely to lose it.

Western nations will consult their own advantage, as well as the welfare of China, by aiming at and securing the integrity of that mighty land, with an open door on

equal terms for the trade of all the world. Were this accomplished, China would need no navy ; her army could protect her from any hostile attacks. The central kingdom needs and should use her capital for the opening up of the country by road and railway to industry, commerce, and an improved system of agriculture. While Japan was driven in sheer self-defence to the creation of her navy and the development of her unique army, China's immense population, unified now as never in the past, will find in her huge territory and trained army her sufficient defence. Large sums to be spent on a navy will be uncalled for.

It is conceivable that the Western Powers and Japan may have to combine against China should she become civilized in the mere material sense without being Christianized. But it is far more likely that China will cherish peace. No people know so well as the Chinese the disastrous results of war, for there have been many wars in China, as her history shows ; no people love more the peaceable pursuits of agriculture and commerce, nor have a greater traditional regard for learning, for from time immemorial the brightest boys in the poorest families equally with the rich have had encouragement to cultivate any powers of mind they possessed.

We are too ready to forget that for centuries the Chinese led the Japanese into the best they possess. The Japanese are more imitative and artistic, more alert and impulsive, than the Chinese ; but the Chinese are more stable and more cautious, testing the advantages of changes before making them. But when they do move they will move all together, and the result will astonish mankind. We trust, for their own sake as for the world's, that the forward advance of the Mongolian race will be on the lines of China's best traditions, and not on the lines of destructive militarism.

In a generation the industrial centres of the world may be changed from Europe and America to China and Japan. With the awakening of China will come competition with the working men of all the earth, not by the Chinese invading labour centres, but by working on their own ground. In mines of coal and iron, with which China is

so richly stored, in factories, industries, and shipping, and all that lies behind these, and through the cheap labour of the children of the soil, there will be a perfect revolution of labour, commerce, and of social life among all races of mankind. No right-minded person will say 'After me the deluge,' but will do his honest best for those who are to face the inevitable new order of things when we are gone.

'What about the "Yellow Peril"?' There need be none. No one has any right to question the sterling strength of Chinese Christianity, after the massacres of 1900 and the story of the siege of Peking. Dr. Morrison, the Peking correspondent of the *Times*, when a young man wrote 'An Australian in China,' in which he, as other people have done before and since, sneered at Missions and Chinese Christians. He has been courageous enough to change his mind since he has seen them at first hand, both Roman and Protestant, for it was undoubtedly through their work during the siege that the situation was saved. Chinese Christians, by their lives and by their deaths, by their sufferings and their clear testimonies, have more than made good the expectations expressed by such men as Morrison, Milne, Legge, and Medhurst. And now the oldest missionaries, the men who have worked longest among the Chinese, are most hopeful for the future of that great race, once they do submit themselves to Christ. Dr. Legge told me he was convinced that before three hundred years of free evangelical Christianity had had a chance in China, as early Christianity had had in the Roman Empire for the first three centuries, that land would be more thoroughly saturated with the spirit and principles of the Gospel than Rome was at the triumph of Constantine.

China and Japan have yet to make their own peculiar contributions to the thought and energies of Christendom, as Asia Minor, North Africa, and Europe have done in the past, and as India also will on somewhat different lines. Each Asiatic Church will have its own peculiar offering to bring to the Christ, for on His head shall be many crowns.

The Church of China will not be that of the West, and we do not desire it to be so. In polity it will combine the excellences of independency in its separate congregations, Presbytery in its Church courts, and in its general oversight of the whole Episcopacy, will have its part. It is meanwhile ours to 'preach Christ and not ourselves,' our systems or politics, and least of all our prejudices, many of which are far too parochial.

Wisdom will be shown by avoiding whatever is national, racial, and sectarian, and by presenting Christ and His Kingdom, which is to have its home in every land and clime, in all simplicity and comprehensiveness.

An American Presbyterian 'Bishop,' the Rev. R. F. Fitch of Ningpo, has lately written on this subject: 'We have reversed the Scriptural order (of simplicity and attention to essentials), and have a Church of a purely Western type. This fact alone is a great hindrance to the spread of Christianity in China. . . . I think the Church government of the future Church in China will be democratic, but will probably have more of the ritual of Episcopal Churches. The speculative differences of the Protestant denominations of the West will have little effect on the Chinese.'

The Church of Christ in China will be rather social and practical than metaphysical and philosophical. Though there choice spirits, like Laotze of old, will no doubt give expression to the deep things of the wise and thoughtful. 'the common faith' will be spoken in the language of the common people.

XXVII

‘THE BEST IS YET TO BE’

THERE are many forms of Christian activities in Singapore, the Straits, and States. Many and varied as they are, however, they seem very far from undertaking the great work to be done if we are to get beyond the edge of the tasks to be accomplished to bring the people to Christ. There must be a great forward movement on the part of every section of the Christian Church, and the sooner the better.

For Europeans there are the churches of the Episcopal, Presbyterian, and Methodist communions. The ‘Bethesda’ Brethren are also represented. Besides the various Roman Catholic churches, there is an Armenian church, built in 1834, the oldest ecclesiastical building in Singapore. There are two Jewish synagogues, one of them recently built at the cost of \$100,000. There is a large German community, but they have not yet provided themselves with a church or minister, though they have the finest club-house in the Far East.

The British and Foreign Bible Society had Mr. John Haffenden as its energetic agent from 1882 till 1905, when he was succeeded by the Rev. Percy G. Graham. It has several sub-agents, Mr. Penninga at Lawang in East Java, and Mr. Alfred Lea in West Java, who also has gone over nearly the whole of Netherlands India, a most earnest and diligent worker. Mr. Tilden Eldridge of Malacca and Mr. Benjamin Purdy of Kuala Lumpur have also long done excellent work for the Society. The other sub-agents are Mr. Williams of Penang and Mr. Chapman of West Sumatra.

Repeated efforts were made to start a Young Men's Christian Association, but it was not till June, 1903, that the British Council financed and sent out a secretary. The American Council has had the honour of sending out about thirty of the present secretaries to India, China, Ceylon, and Burma, most of whom are University men who have done splendid work. The English Council has only sent four. American Christian merchants have been most liberal in erecting the necessary buildings, several of which are not only commodious but also handsome, as it is meet they should be. And now that Singapore has secured a most suitable site, no doubt British merchants and others will assist in erecting the building.

In Mr. Robert D. Pringle the Straits got just the best kind of man to make the Young Men's Christian Association a decided success. He commended himself to the merchants and community generally, with the result that ~~all~~ the funds necessary—except his salary—have been provided locally from subscriptions and members' fees. The united membership of the branches in Singapore, Penang, and Kuala Lumpur is already over 400.

The first president, who has just left the colony with the warmest expressions of regard from all sections of the community, was the Attorney-General, Mr. W. R. Collyer, M.A., I.S.O. He believed in a manly type of Christianity, and by his example encouraged a fondness for all forms of open-air exercise, as well as the spiritual discipline of life.

Christians of differing shades of opinion and practice have usually pulled well together in Singapore. The long-established Monthly Missionary Prayer Meeting has helped in this direction, so has the Christian Workers' Prayer Meeting, which dates back without a break for about a quarter of a century. It is a rallying-point for all kinds of evangelical workers. Many military and naval men with others have found their way there.

United meetings in the Town Hall have served to show essential oneness in Christ. Several of these meetings have been quite memorable. One of the more recent, which

was well attended, was held throughout a week to hear “Talks on Christian Topics.” All the speakers and chairmen were local men.

In 1885 we had with us the venerable and venerated George Müller, of Bristol, when on his evangelistic tour round the world. That same year large meetings were held by Bishop Tnoburn to introduce Mr. Oldham to Singapore. About the same time the largest religious meeting ever held in Singapore was convened to hear the ‘Cambridge Seven’ on their way to China. I happened to be in the chair that night, when they all spoke, but that scarcely seemed to account for the many inquiries made in after-days as to the men: ‘I say, those fellows that went to China, you know, where are they?’ It turned out that bets had been made that they ‘would tire of their “fad” when they saw what the Chinese were, and would all clear out of China in twelve months.’ Such sapient critics can still be found in the Far East, whose criticism is as shallow as it is hasty.

All the seven are still *missionaries*, and nearly all are still in China. One of them, Bishop W. W. Cassels, is the head of the English Episcopal section of the China Inland Mission in Western China. Another, Mr. D. E. Hoste, is the able director of the China Inland Mission, in succession to Dr. Hudson Taylor, the Xavier of modern times. The brothers Cecil and Arthur Polhill are still missionaries, one on the field, the other at home for a while. Mr. Montague Beauchamp, B.A., can still be found at work up the Yangtze. Mr. Stanley P. Smith, M.A., we saw in Singapore some two years ago, on his returning to China from furlough. Mr. C. T. Studd’s health does not allow him now—giant though he used to be—to live in China, but he is at Christian work as a Presbyterian minister in the South of India among the planters. This is the man who not only gave himself but £100,000 to Missions. How much do we feel inclined to give in recognition of the chief reason of the Church’s existence in the world? Do we give at all systematically and proportionately?

It is not generally known or remembered that there are many self-supporting missionaries in all the Missions, especially in the Church Missionary Society and the China Inland Mission. There is still abundant room for men and women of private means with suitable gifts and talents in all the Church missions and societies. Some can best help by serving foreign missions at home.

Mr. Archibald Orr Ewing of Shanghai, who erected the beautiful buildings for the China Inland Mission there as an offering to the Mission, is one of those 'honorary missionaries,' working not as a free lance (not always the best fellow-helper). For there is no time to be bothered with people with fads and fancies. All true men and women want co-workers, and not mere enthusiasts who cannot see around them; workers to be of any use among the Chinese must be able to take their stand alongside of a virile race, and in a manly way show them the many-sided riches of the inheritance of those who enter the Kingdom, both in time and for eternity. Mr. A. O. Ewing was known in the Straits, which he visited, partly on pleasure and partly on business, some years before he came out as a missionary. On leaving for China for the great business which now so happily employs him, he invited the friends with whom he had had commercial relations to come to a stockbroker's office, where he would answer their questions as to why he had decided to go out as a missionary. His address on that occasion will remain for ever as one of life's richest experiences with the few who had the privilege of hearing it.

The last treat in that way Singapore had was to hear William Edgar Geil, the racy author of 'A Yankee on the Yangtze.' He was caught on the wing, on his way to Borneo after his trip overland from Shanghai to Bhamo. He kindly consented to give us a week's services free, if we made all arrangements in his absence. His meetings were well attended, and all who came received a spiritual stimulus. Many young Chinese came and heard his instructive lectures.

All such special efforts help on the work; but most depends

upon steady, quiet, faithful service. The local Europeans in their official, commercial, industrial, and social life, can, and do, help greatly. The eyes and ears of the Chinese are continually on the alert. Though they look so stolid, their expressionless features are no index to their thoughts. They are learning to distinguish between things that differ. So, for every genuine Christian life lived among them, there will be a corresponding result in due time. There is a period of halting and indecision, and then a moving to a given end. Meanwhile, the Chinese Babas who do join the Church will be men of strength of character, who cannot but be conspicuous in the Christian community.

It is our urgent duty to seek to win the Chinese, whether in or out of China, for if we do not Christianize them, they will seriously affect our children by their 'arrested development' for many a long day. But as to the final triumph of Christ, we 'have faith in God.' We have hope, too, in our better selves, and in the Church of the living LORD, that she will be obedient to His commandments, and take His GOOD NEWS to all the world, and thus set up the Kingdom of the King of Love.

'Now abideth Faith, Hope, and Love, these three, but the greatest of these is LOVE.'

Yes, after all, 'the greatest thing in the world' is Love, and it shall be the conqueror.

'So be it, Lord. Thy throne shall never,
Like earth's proud empires, pass away,
But stand and rule, and grow for ever,
Till all Thy creatures own Thy sway.'

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